GOD'S Terrible Voice IN THE CITY:

Wherein you have

I. The sound of the voice, in the Narration of the two late Dreadfull Judgments of *Plague* and *Fire*, inflicted by the Lord upon the City of *London*, the former in the year, 1665, the latter in the year 1666.

II. The interpretation of the voice, in a Discovery, 1. Of the cause of these Judgments, where you have a Catalogue of *London*'s sins. 2. Of the design of these Judgments, where you have an enumeration of the Duties God calls for by this terrible voice.

By *T. V.* Tho. Vincent

Micah 6. 9. *The voice of the Lord cryeth unto the City, and the Man of wisdome shall see thy name: Hear ye the Rod, and who hath appointed it.*

Printed in the Year 1667.

TO

All such of the

CITY,

WHO

Have seen the Desolations

OF

LONDON

BY

The late Judgments of PLAGUE and FIRE.

IT might have seemed more seasonable unto some, if a work of this nature had come forth unto view more immediately after the sound of Gods terrible voice, and execution, at

least, of the last dreadfull Judgment of the Fire; because if a Man strikes whilst the Iron is hot, it is likely to make the more deep impression, which when it grows cool, growes hard and unmalleable; and if the hammer of the Word had been used, when London was newly come forth of the Furnace, some might think they would have yielded the more easily unto it's strokes, and the better have received the fashion, which this Hammer would work them unto; and that, since the fresh and lively remembrance of the judgement is more worn off, it is to be feared, that they are more cooled and hardned, and therefore in likelihood it will be more difficult to effect a due impression of the Judgements by the Word upon them: yet, besides that it was not in my thoughts to attempt this Work, un-

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til the greateſt part of the Winter was ſpent: I may further adde, that, though a diſcourſe concerning the Plague, would have been moſt ſeaſonable under the Judgment it ſelf, when people who were generally taken off from their trading, had room and time for retirement and conſideration, more than ever they had in their lives before; and therefore were more likely to lay to heart, what might be ſpoken or written unto them on that Subject: yet the reaſon is not the ſame in the Judgement of the Fire, which (however ſtartling and aſtoniſhing) was ſo far from giving them retiring time for conſideration, as the former Judgement of the Plague had done, that it did engage them unto more labourious works than ever they had, not only while London *was burning, in removing*

moving what they could ſave of their goods from the Fire; but alſo ſince, in looking out new Habitations, and fitting their Houſes and Shops for Trades; which hath given them occaſion for ſo much diſtraction, that I fear they could hardly ſettle their mindes to read and conſider ſo ſeriouſly as they ſhould, what the Lord hath been doing with them, & ſpeaking unto them by this Terrible Voice, which hath ſounded ſo loud in their ears: but by this time, I hope, that the moſt have attained to ſome kinde of ſettlement, at leaſt ſo much, as to give them leave to ſit down and ponder upon the meaning of God, in theſe ſtrange and dreadful Judgements of Plague and Fire in the City; and therefore this Book may be more ſeaſonable unto the moſt, than if it had been written, and preſented to them

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immediately after the Fire had burnt them out of their habitations. Friends, It is high time for all of you to retire your ſelves, and bethink your ſelves, and wiſely to conſider Gods dealings with you, to open your ear, and labour to underſtand theſe ſpeaking Judgments, leaſt if God be provoked, by your deafneſs, and incorrigibleneſs, to ſpeak a third time, it be in your utter ruine and deſolation. If theſe Papers be any wayes helpfull to revive in your memories the Judgments themſelves, by the Hiſtoricall Narration which here you have of them; to work your hearts to ſome ſenſe of ſin in diſcovery of the cauſe; and to perſwade you unto a ready compliance with Gods deſign in the declaring of what God now expects from you, after ſuch dreadfull executions; as yours will

will be the benefit: so I desire that God may have the whole glory; and that you would make this return for my help of you, to help me with your prayers, that I may be the more helpfull to you in mine, who am

Your dearly affectionate friend
and servant in the Lord.

Thomas
T. Vincent

who as he stiles himselfe in som other Booke
A Minester of ye Gospell
Such Minesters as this, trumpeted that horrid
Rebellion in 1641, which with ye overthrow of
both Church & State, ye occasionng ye queene & her
children to fly to other lands for their refuge
which was ye occasion that ye then Duke of york since
King, to turn Papist, this Rebellion ecchoned that
Barbarous & Audatious Murder of their God's
King, a pious & good king, which the Gospell
Ministers to worke their ends falsly bespattered
with abominable falsetys, which I am sorryly
perswaded was the greatest cause of those judgments
on London.

Gods terrible Voice IN THE CITY.

Psalm 65. part of the fifth Verse.
By terrible things in righteousnes wilt thou answer us.

INTRODUCTION.

Shall a Trumpet be blown in the City, and the people not be afraid? Shall there be evil in the City, and the Lord hath not done it? The Lyon hath roared, who will not fear? the Lord God hath spoken, who can but Propheſie? Am. 3. 6. 8. When the Phariſees ſpake to our Saviour to rebuke his Diſciples for their loud praiſes of the Lord with *Hoſanna's*, he tells them, *If they ſhould hold their peace, the ſtones would immediately cry out, Luk.* 19. 39, 40. And we read in *Habakkuk*, Chap. 2. 11. *Of the ſtone crying out of the wall, and the beam out of the timber making anſwer.* Certainly we in *London* have lately heard the *cry of ſtones and walls, of timber and beams in their fall and flames*; I mean in the late *Dreadful Fire* which hath laid our *Jeruſalem*

in heaps; or rather we have heard the Voice of God in this and other terrible things which have come upon us; Let none then rebuke, if one ſo unfit do make an attempt to ſpeak ſomething of the meaning of *Londons* Fire, or of Gods Terrible Voice in this and other Judgements, when by the mouth of Babes God can declare his Will.

SECT. I.

By terrible things in righteouſneſs wilt thou anſwer us.

THis whole Pſalm breathes forth nothing but grace and goodneſs unto the people of God, from the beginning of it to the end; yea, in the verſe of my Text where God ſpeaks moſt terribly and righteouſly in the Judgements and Deſtructions which he bringeth upon their Enemies, yet he is called the God of their Salvation, and thoſe terrible things by which God ſpeaks, are not only a *righteous anſwer* unto their Enemies ſins, but alſo a *gracious anſwer* unto his peoples prayers. *By terrible things in righteouſneſs wilt thou anſwer us.*

I ſhall not ſpeak of terrible things in the reſtrained ſenſe, as they befall the Enemies only of Gods people, and the wicked, whilſt the righteous do eſcape, and it may be hereby are preſerved; but as they may befall any people, not excluding Gods people, whom the Lord may anſwer by terrible things in righteouſneſs.

Two Doctrines we may obſerve.

Doct.

Doct. 1. *That God doth ſometimes ſpeak unto a People by terrible things.*

Doct. 2. *That when God doth ſpeak moſt terribly, he doth anſwer moſt righteouſly.*

First, *That God doth ſometimes ſpeak unto a People by terrible things.*

Here I ſhall ſhow:

1. *How God may be ſaid to ſpeak.*

2. *What thoſe terrible things are by which God doth ſometimes ſpeak.*

3. *Why God doth ſometimes ſpeak unto a People by terrible things; and then apply.*

1. *How God may be ſaid to ſpeak.*

God being a Spirit, hath no Mouth nor Tongue properly as men have, who have bodies, and therefore his way of ſpeaking is not like ours (though ſometimes he hath created a Voice in as articulate ſound as if it had proceeded from the mouth of man to declare his will) but there are ſeveral wayes in which God hath ſpoken and doth ſpeak unto the Children of men, by which he doth as really and effectually make known his mind, as if he ſpake with mans voice.

1. God hath ſpoken formerly unto men *immediately*, in *extraordinary* wayes, and that ſometimes more terribly; as when he gave the Law upon Mount *Sinai*, when the Mount burned with fire, and there was blackneſs, and darkneſs, and tempeſt, thundrings and lightnings, and the ſound of the Trumpet exceeding loud, and the voice of words ſo exceeding terrible, that it made the whole Camp to tremble; and *Moſes* himſelf ſaid, *I exceedingly fear and quake*, *Exod.* 19. 16. *Heb.* 12. 18, 19, 20, 21.

This way of Gods ſpeaking the Children of *Iſrael* were not able to bear, therefore they deſired that *Moſes* might ſpeak unto them, but that God would not ſpeak unto them thus any more, leaſt they ſhould die, *Exod.*20.19.

At other times God ſpake with a more ſtill and gentle voice, and in a more milde way, as when he ſpake to *Samuel* in the night, he thought at firſt that it had been the voice of *Eli*, 1 *Sam.*3. 4,5. Thus God ſpake unto *Abraham*, unto *Jacob*, unto *Moſes*, to whom it is ſaid, he ſpake face to face, as a man ſpeaketh to his friend, *Exod.*33. 11.

God ſpake alſo in an extraordinary way to his Prophets of old, when he made known unto them his counſel, that they might declare it unto the people: Sometimes he ſpake unto them with an audible voice, which he created when no Shape was ſeen; ſometimes by Angels, who appeared in bodies, which they laid down again when they had delivered their meſſage; ſometimes by *Dreams* and *Viſions* in the night; ſometimes by *Urim* and *Thummim*; ſometimes by more ſecret *Inſpirations* of the *Spirit*.

In the laſt daies of Gods *extraordinary ſpeaking*, he ſpake by the moſt *extraordinary perſon*, namely, by his own moſt dearly beloved and only begotten Son, *Heb.* 1.1,2. whom he ſent out of his boſom to declare himſelf, *Joh.* 1.18. and reveal what he had heard of the Father, *Joh.*15.15. who brought life and immortality to light by the Goſpel, and made known Gods purpoſe and Grace in mans Salvation, 2 *Tim.*1.9,10. and uttered ſuch things as were kept ſecret from the foun-

foundations of the world, *Mat.* 13.35. The Goſpel began to be ſpoken of by the *Lord Jeſus* himſelf, and was continued and confirmed by his Apoſtles, who were his Witneſſes, to whom God alſo did bear witneſs with ſigns and wonders, and divers Miracles, and gifts of the Holy Ghoſt, according to his will, *Heb.*2.3,4.

2. And now, though not ſo immediately, and in ſuch extraordinary wayes, *yet ſtill* God doth ſpeak unto the Children of men. There are two wayes of Gods ſpeaking now unto men; namely, his *Word* and his *Works*.

1. His *Word* contained in the Scriptures of the Old and New Teſtament, which holy men wrote as they were inſpired by the Holy Ghoſt, 2 *Pet.*1. 21. And thus God ſpeaketh either *externally* by his Word alone, or *internally* with his Word by his Spirit.

1. God ſpeaketh now unto men *externally* by his Word alone, to ſome more *ſilently*, unto whom he gives his Scriptures only to be read, and brings to their view his written Word alone, without the advantage of other Ordinances, which might more powerfully declare unto them his will.

Unto others he ſpeaks more *audibly*, where the Goſpel doth ſound in their ears, and with the Scriptures God ſendeth his Miniſters to preach unto them.

God ſpeaketh by his Miniſters, who are his *Watchmen*, in his Name to warn the people of his Judgements temporal and eternal, which in the Scriptures he hath threatned, *Ezek.* 3.17 18, &c. *Iſa.*62.6. who are the Lords *Embaſſadors*, 2 *Cor.*

5. 20. from whom they have a Commiſſion to preach the Goſpel, and declare the glad tidings of Salvation unto all ſuch as repent, and believe, and yield up themſelves unto the obedience of the Word.

Miniſters ſtand in the room of Chriſt; and it is well for us that God ſpeaks unto us by Miniſters, becauſe we ſhould not be able to endure, ſhould he ſpeak unto us immediately by himſelf; ſhould he ſpeak unto us with an audible voice, as he did to the Children of *Iſrael* on Mount *Sinai*, when he gave the Law, this would be ſo terrible, that with them we ſhould deſire to hear *Moſes*, and chuſe Miniſters rather to ſpeak unto us; yea, if Chriſt Jeſus himſelf ſhould come down from heaven, however he might have been heard in his ſtate of Humiliation, when his Deity was ſo much vailed; yet if he ſhould now appear in the glory he hath with the Father; or as he appeared unto *John* his Beloved Diſciple, when his eyes were as a flame of fire, and his countenance like the Sun when it ſhineth in its full ſtrength, and his voice like the ſound of many waters: I ſay, if Chriſt ſhould thus appear and preach unto us, ſuch a dread and amazement would fall upon us, that we ſhould fall down dead at his feet, as his Diſciple *John* did, *Rev.* 1. 13, 14, 15, 16, 17. Therefore it is better for us in this ſtate of weakneſs, that God ſpeaketh to us by Miniſters, men of like paſſions and infirmities with our ſelves, whom we may be able to bear, and whoſe words notwithſtanding our weakneſs, we may be able to hear.

2. God doth now alſo ſpeak unto men *internally*

nally with his Word by his *Spirit*, when God ſends his Spirit with his Word for *Conviction* only, or ſome Common work: thus God calls upon the wicked, who ſit under the preaching of the Word, moves and ſtrives with them by his Spirit, but they reſiſt the ſpirit, ſtifle Convictions, & wil not hearken to his calls and motions, *Gen.6.3. Act.7.51.*

But eſpecially God ſpeaks with his Word by his Spirit, when he ſendeth his Spirit for *Converſion*, and to effect a ſaving change: thus God ſpeaks when he calleth *blind ſinners* out of darkneſs into his marvellous light, 1 *Pet.* 2. 9. quickneth *dead ſinners*, putting into them a new Principle of ſpiritual life, *Eph.*2.1. reſcueth *enſlaved ſinners* out of Satans ſnare, 2 *Tim.* 2.26. delivering them from the power of the Devil, and tranſlating them into the Kingdome of his dear Son, *Col.* 1.13. when by his Spirit he draweth ſinners, *Joh.* 6.44. and joyns them unto Jeſus Chriſt, 1 *Cor.*6.17. God ſpeaketh unto men with his Word by his Spirit, when he doth thus *effectually call them*; and he ſpeaketh unto men alſo by his Spirit, when he *graciouſly viſiteth them* which are called, when he teacheth, melteth, warmeth, quickneth, ſtrengtheneth, and refreſheth them by his Spirit, as they ſit under the influence of his Ordinances, when he ſpeaketh peace unto their Conſciences, ſheweth them his reconciled Face, ſheddeth abroad his love in their hearts, and giveth ſuch ſweet comforts and raviſhing joy as is unſpeakable, and full of Glory, *Joh.* 6.45. *Joh.* 14.26. *Luk.*24.32. *Pſal.*143.11. *Eph.*3.16. *Act.* 3.19. *Pſa.*85.8. *Rom.*5.5. *Pſa.*94.19. 1 *Pet.*1.8.

2. God ſpeaketh unto men by his *Works*; and

that either by his works of *Creation*, or by his works of *Providence*.

1. God ſpeaketh by his works of *Creation*; the Heavens have a voice and declare Gods glory, *Pſa.*19.1. and the Earth hath not only an ear to hear, *Iſa.*1.2. but alſo a tongue, as it were, to ſpeak Gods praiſe. We read of the Seas roaring, and the Floods clapping their hands; of the Mountains ſinging, and the Trees of the wood ſounding forth their joyful acclamations; yea, beaſts and all cattel, creeping things and flying fowl, Dragons and all Deeps, Fire, Hail, Snow, Rain, and ſtormy winde, as they fulfill his Word, ſo they ſpeak, and in their way declare what their Maker is, or rather in them, and by them, God doth ſpeak, and make known ſomething of himſelf, *Pſa.*148.7,8,10. &c.

We read of the *Voice of the Lord in Power*, *the Voice of the Lord in Majeſty*, *the Voice of the Lord upon the waters*, *the Voice of the Lord dividing the flames of fire*, *the Voice of the Lord ſhaking the Wilderneſs of* Cadeſh, *breaking the Cedars of Lebanon*, and the like, which is the Voice of the Lord in the terrible noiſe of Thunder, *Pſa.*29. 3, 4, 5, 6, 7, 8.

And there is no one work of the Lord (though not with ſuch a noiſe) which doth not with a loud voice, as it were, in the Name of the Lord proclaim unto the Children of men, how great and glorious the Lord is, who hath given it its being, and uſe, and place in the world: eſpecially the work of God in the Make of man, his body the members and ſenſes, his Soul the powers and faculties, doth *without a tongue* ſpeak the praiſe of

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that God, who curiously framed the body in the womb, and immediately infused the living soul, *Psa.*139.14,15. *Zach.*12.1.

2. God speaketh by his Works of *Providence*, and that both *merciful* and *afflictive*.

1. God speaketh by his *Merciful Providences*, by his patience, and bounty, and goodness, he calleth men unto repentance, *Rom.* 2.4. He giveth witness of himself, in giving rain and fruitful seasons, *Act.*14.17.

Gods *providing* mercies, Gods *preventing* mercies, Gods *preserving* mercies, Gods *delivering* mercies, the *number* of Gods mercies which cannot be reckoned, the *order* and strange *method* of Gods mercies, which cannot be declared, the *greatness* of Gods mercies in the *kinds* and *strange circumstances*, which cannot be expressed, do all with *open mouth* call upon men from the Lord to repent of their sins which they have committed against him, and to yeild all love, thankfulness, and obedience unto him.

2. God speaketh by his *afflictive Providences*: There is a voice of God in his *Rod*, as well as in his *Word*, *Mic.*6.9. *Hear the Rod, and who hath appointed it*; when God *chasteneth*, he *teacheth*, *Psal.* 94.12. When God lifteth up his hand and strikes, he openeth his mouth also and speaks; and sometimes openeth mens ears too, and sealeth their instruction, *Job* 33.16.

Sometimes God speaks by *Rods* more *mildly*, by lesser afflictions; sometimes God speaks by *Scorpions* more *terribly*, by greater Judgements, which leads to the second particular.

SECT.

SECT. II.

2. *What are thoſe terrible things by which God doth ſometimes ſpeak?*

THe word in the Original is נוֹרָאוֹת from יָרֵא which ſignifieth, he feared: Terrible things are ſuch great Judgements of God, as do uſually make a general impreſſion of *fear* upon the hearts of people.

Take ſome inſtances.

1. *The Plague is a Terrible Judgement by which God ſpeaks unto men.* The Hebrew word is דֶּבֶר from דִּבֶּר he ſpake. It is a *ſpeaking* Judgement; where God ſends the Plague, he ſpeaks, and he ſpeaks terribly; the Plague is very terrible, as it effecteth terrour; the *Peſtilence which walketh in darkneſs*, is called *the Terrour by night*, *Pſal.*91.5,6.

The Plague is very *terrible*, in that

1. It is ſo *poyſonous* a diſeaſe; it poyſons the blood and ſpirits, breeds a ſtrange kind of venom in the body, which breaketh forth ſometimes in Boils, and Blains, and great Carbuncles, or elſe works more dangerouſly, when it preyeth upon the vitals more inwardly.

2. It is ſo *noyſome* a diſeaſe; it turns the good humors into putrefaction, which putting forth it ſelf in the iſſues of running ſores, doth give a moſt noyſome ſmell: Such a diſeaſe for loathſomeneſs we read of, *Pſa.*38. 5, 7, 11. *My wounds ſtink and are corrupt, my loins are filled with a loath-*

loathſome diſeaſe, and there is no ſoundneſs in my fleſh; my lovers and my friends ſtand aloof from my ſore, and my Kinſmen ſtand afar off.

3. It is ſo *infectious* a diſeaſe; it ſpreadeth it ſelf worſe than the Leproſie amongſt the *Jews*; it infecteth not only thoſe which are weak, and infirm in body, and full of ill humors, but alſo thoſe which are young, ſtrong, healthful, and of the beſt temperature; and that ſometimes ſooner than others. The Plague is infectious, and greatly infectious, whole Cities have been depopulated through its ſpreading, many whole families have received infection, and death one from another thereby, which is the third thing that rendreth the Plague ſo terrible.

4. It is ſo *deadly*; it kills where it comes without mercy; it kills (I had almoſt ſaid *certainly*) very few do eſcape, eſpecially upon its firſt entrance, and before its malignity be ſpent; few are touched by it, but they are killed by it: and it kills *ſuddenly*; as it gives no warning before it comes, ſuddenly the arrow is ſhot which woundeth unto the heart; ſo it gives little time of preparation before it brings to the Grave: Under other diſeaſes men may linger out many weeks and moneths; under ſome divers years; but the Plague uſually killeth within a few daies; ſometimes within a few hours after its firſt approach, though the body were never ſo ſtrong and free from diſeaſe before.

The Plague is very terrible; it is terrible to them that have it; inſomuch as it uſually comes with Grim Death, the *King of Terrours*, in its hand: and it is terrible to them which have it not,

not; becauſe of their danger of being infected by it; the fear of which hath made ſuch an impreſſion upon ſome, that it hath raſed out of their hearts, for the while, all affections of love and pitty to their neareſt Relations and deareſt Friends; ſo that when the Diſeaſe hath firſt ſeized upon them, and they have had the greateſt need of ſuccour, they have left their friends in diſtreſs, and flown away from them, as if they had been their Enemies.

2. *A Deluge by Water is a Terrible Judgement:* There have been ſeveral Floods which we read of in Hiſtories, that have ſuddenly broken in upon ſome places, and overwhelmed Habitations and Inhabitants together.

But God never did, and never will ſpeak ſo Terribly by a Deluge of Water, as by the great Deluge in the daies of *Noah*, when the whole world was drowned thereby, excepting *Noah*, and thoſe which were with him in the *Ark*.

And becauſe the Judgement was ſo dreadful, and the Hiſtory ſo affecting, I ſhall ſet it before your eye out of *Gen.* 7. from the 11th ver. to the end of the Chapter. *In the ſix hundredth year of* Noahs *life, in the ſecond moneth, and the ſeventeenth day of the moneth, in the ſame day were all the Fountains of the Great Deep broken up.* God withdrew the bounds which he had ſet to the great Sea, ſo that the waters covered the earth as they did at the beginning; *and the Windowes of heaven were opened*, out of which God *looked forth in anger* upon the earth, and powered forth a *Viol of his wrath*, cauſing it to rain forty daies and forty nights in dreadful ſhowres, accompanied, as is proba-

probable, with ſtormy winds, and hideous tempeſt, which put the world into a fright and amazement; when the Element of Air ſeemed to be changed into water, and ſuch a *Torrent* flowed in upon them on every ſide; we may gueſs what fear they were over-whelmed withal; but *Noah* and his Family were got into the Ark, and the Lord *ſhut them in*; *then the waters encreaſed, and bare up the Ark, and it was lift up above the earth, and the waters encreaſed, and prevailed greatly upon the earth,* גברו מאד מאד על־הארץ *and the Ark went upon the face of the waters, ſo that all the high Hills and Mountains were covered fifteen Cubits: Then all fleſh died, fowl, and cattel, and beaſt, and every thing that creeped or moved on the earth, and every man, and* Noah *only remained alive, and they that were with him in the Ark.* God ſpake then *terribly indeed* unto the wicked world by the *Flood*, which devoured them all together in the midſt of their ſecurity and ſin; but God hath promiſed he will never ſpeak thus by water any more.

3. *Fire is another terrible thing, whereby God ſometimes calls to contend by with a ſinful People:* Fire is very dreadful when it hath a Commiſſion from God, and meets with much combuſtible matter, and prevails without reſiſtance. God ſpake terribly by Fire unto *Sodom* and *Gomorrah*, when he rained Fire and Brimſtone on thoſe Cities, and conſumed them. See *Gen.* 19. from the 24th ver. to the 29th, *The Lord rained fire and brimſtone out of heaven, and overthrew thoſe Cities and the Inhabitants together; and when* Abraham *looked toward* Sodom *and* Gomorrah, *and the Land*

of

of the Plain, he saw the smoke of the Country go up like the smoke of a Furnace.

God spake terribly, though not so terribly to *Jerusalem*, when he suffered their City to be set on fire by the *Babylonians*, and their Temple to be burnt to the ground. See *Jer.* 52. 12, 13.

But the most fearful Instances of Gods Terrible Voice by Fire are yet to come: Thus God will speak by Fire unto *Spiritual Babylon*, which may easily be proved to be *Rome*, from *Rev.* 17. 18. She being the then great City, which reigned over the Kings of the earth. *Babylons* burning with fire you may read, *Rev.* 18. 8, 9, 10, &c. *Therefore shall her Plagues come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with fire; for strong is the Lord God who judgeth her: And the Kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoak of her burning; standing afar off for fear of her torment, saying, Alas! alas! that great City* Babylon! *that mighty City! for in one hour is thy judgement come. &c.*

God spake terribly by fire when *London* was in flames, of which in the application; but he will speak far more terribly when *Babylon shall be in flames*; and not only in part, but wholly, and utterly, and irreparably burnt and turned into ashes: when not only the City shall be consumed, but also the Whore her self shall be hated and made desolate, and devoured with fire by the Kings of the earth, *Rev.* 17. 10.

The last instance of Gods speaking terribly by fire will be the *last day*, when the Lord Jesus Christ,

Christ, the Judge of Quick and Dead, shall come down from heaven in *flaming fire, to take vengeance on all those that know not God, and obey not the Gospel*, 2 *Thes.* 1.7, 8. And the Apostle *Peter* tells us, that *the heavens and the earth are reserved in store for fire against this day:* when *the Heavens shall pass away with a great noise, and the Elements melt with fervent heat, and the Earth, and all the works therein shall be burnt up*, 2 *Pet.* 3.7, 10. Then God will speak terribly by fire, and above all, most terribly to the ungodly world, when he will sentence them unto, and cast them into the *Fire of Hell*, where they must dwell with *devouring fire*, and inhabit *everlasting burnings.*

4. *The Sword is a dreadful Judgement, whereby God speaks sometimes very terribly*; especially when he draws it forth against his own and his peoples Enemies. Hear how terribly God speaks, as in, *Deut.* 32.39, 40, 41, 42. *See now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand: For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering Sword, and my hand take hold on Judgement, I will render vengeance to mine Enemies, and reward them that hate me; I will make mine Arrows drunk with blood (and my Sword shall devoure flesh) and that with the blood of the slain, and of the Captives, from the beginning of revenges upon the Enemies.*

When God furbusheth his Sword, and whets it; when God girdeth his Sword upon his thigh, and marcheth against his Enemies; when he draweth his Sword, and maketh slaughter with it;

it; when his Sword devoureth much flesh, and is made drunk with the blood of the slain; when God gives Commission to the Sword, saying, *Sword, go thorow such a Land*; as *Ezek.* 14. 17. And *powres out his fury on the Land in blood*; as ver. 19. So that the Sword is bathed in blood, and garments are rowled in blood, and the Land is soaked in blood; when blood is powred forth like water, and dead bodies are cast forth into the open field without burial; and God makes an invitation to all feathered fowl to gather themselves together, and feast themselves upon the carkasses of the slain; as *Ezek.* 39. 17, 18, 19, 20. When God comes with *died garments from* Bozrah, *Isa.* 63. 1. *When he gathereth the Nations, and brings them into the valley of* Jehoshaphat, *and thither causeth his Mighty Ones to come down against them*, *Joel* 3. 2. 11. When the day of Gods indignation doth come, and he makes such slaughter amongst his Enemies, that the Earth doth stink with their carkasses, and the Mountains do melt with their blood, *Isa.* 34. 2, 3. When God *treadeth the Wine-press of his wrath without the City, and the blood comes out of the Wine-press even to the horses bridles*, *Rev.* 14. 20. In a word, when the Lord shall come forth upon his *White Horse* with his Armies, and shall destroy the Beast, and all the Powers of the earth that take part with him; as *Rev.* 19. from the 11th ver. to the end: Then God will speak terribly indeed against his Enemies by the Sword; then he will *roar* out of *Zion*, and utter his voice from *Jerusalem*, and that in such a manner, as will make both the heavens and the earth to tremble, *Joel* 3. 16.

And

And indeed God ſpeaks with a Terrible Voice where-ever he ſends the Sword, and makes the Alarm of War to be heard; as ſometimes he ſends it amongſt his own people for their ſin, 1 *Kings* 8.33.

When God brings into a Land a people of another Language and Religion, of a fierce countenance and cruel diſpoſition, and gives them power to prevail, and bring the Land under their feet, ſo that the Mighty Men are cut off by them, and the Men of Valour cruſhed in the gate; the young men fly and fall before them, and there is none to make any reſiſtance; when they break in upon Cities, plunder houſes, raviſh Women and Maids, ſtrip, and ſpoil, and put all to the ſword, the young, with the grey-head, cruelly rip up women with-childe, and without any pity on little Infants, daſh them againſt the ſtones. God ſpeaks more terribly by ſuch a Judgement, than by Plague or Fire.

5. *The Famine is a dreadful Judgement, whereby God ſpeaks ſometime unto a people very terribly*; when God *ſtretcheth upon a place the lines of confuſion, & the ſtones of emptineſs*; as *Iſa.* 34.11. When God ſendeth *cleanneſs of teeth* into *Cities*; as *Amos* 4. 6. When God ſhooteth into a Land the *evil Arrows of Famine*, and it becomes exceeding ſore, this is one of the moſt dreadful Judgements of all Judgements in this world, far beyond Plague, or Fire, or Sword. See how particularly the Famine amongſt the *Jews* is deſcribed by *Jeremiah* in his *Lamentations*, *Chap.* 4. from the 4th ver. unto the 12. *The tongue of the ſucking Childe cleaveth to the roof of his mouth for thirſt*; *the young*

Children ask for bread, and no man breaketh it unto them. They that feed delicately are desolate in the streets. They that were brought up in scarlet embrace dunghils. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, *that was overthrown in a moment, and no hand stayed on her. The* Nazarites *were purer than snow; whiter than milk; they were more ruddy in body then Rubies; their polishing was of saphire: their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones, it is withered, it is become like a stick. They that be slain with the sword, are better than they which be slain with hunger; for these pine away stricken thorough for want of the fruits of the Earth. The hands of the pittiful Women have sodden their own Children, they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury, he hath poured out his fierce anger.*

6. *The sixth terrible Judgment is a Famine of the Word*, which is threatned, *Am.* 8. 11, 12. *Behold the dayes come, saith the Lord, that I will send a Famine in the Land, not a Famine of Bread, nor a thirst for Water, but of hearing the words of the Lord: And they shall wander from Sea to Sea, and from the North to the East, and they shall run to and fro to seek the word of the Lord, and shall not finde it.*

A Famine of the Word is a worse judgment, than a Famine of Bread; indeed few do really think so, because the most judge according to sense; but that it is so, is evident to a *Man of faith and consideration*; for as the soul is more excellent

cellent than the body, and the concernments of the other life, far beyond the concernments of this life: ſo the proviſions for the ſoul are more excellent than the proviſions for the body, and the means of getting eternal life to be preferred before the means of preſerving temporal life; and therefore by conſequence the dearth & ſcarcity of proviſions for the ſoul muſt needs be a greater judgment, than a ſcarcity of proviſions for the body. Unto which I might add, that the Famine of the word doth uſually bring with it many temporal judgments; The burning of the Temple at *Jeruſalem*, and the failing of Viſion was accompanied with ſlaughter by the ſword, and *captivity* of the Land.

7. *And laſtly, God ſpeaks moſt terriblie unto a people when he ſends divers of theſe Judgments together*, as *Lam.* 1. 20. *Abroad the ſword bereaveth, at home there is death*, when enemies without, Plague and Famine within. God ſpeaks terribly, when Fire and Sword goeth together, or Sword and Famine; or Famine and Plague, or Famine of Bread, and Famine of the Word.

Theſe are ſome of the terrible things by which God doth ſometimes ſpeak.

SECT. III.

Why is it that the Lord doth ſpeak unto a people by ſuch terrible things? 3.

THe reaſon is, becauſe people don't hearken unto him, ſpeaking any other way, God

ſpeaketh once, yea twice, but men perceive it not, *Job* 33. 14. Gods gentle voice is not heard or minded, therefore he ſpeaks more loudly and terribly, that people might be awakened to hear. Particularly God ſpeaks thus terribly,

1. *Becauſe People do not hearken to the voice of his word and meſſengers*; God ſpeaks *audibly* by Miniſters, and when they are not regarded, he ſpeaks more *feelingly* by judgments; he ſpeaks firſt by *threatnings*, & when they are ſlighted, he ſpeaks by *executions*. God firſt lifts up his voice and warns by his word, before he lifts up his arme and ſtrikes with his Rod; when men grow thick of hearing the ſweet calls of the Goſpel, God is even forced to thunder, that he may peirce their ear; when God ſpeaks to the ears and they are ſhut, God ſpeaks to the eyes and other ſenſes, that his mind may be known; eſpecially when men obſtinately refuſe to hear, God is exceedingly provoked to execute his terrible judgments upon them, ſee *Zach.* 8. 11, 12. *But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears that they ſhould not hear: yea they made their heart like an Adamant ſtone, leaſt they ſhould hear the Law, and the words which the Lord of Hoſts had ſent in his ſpirit by the former Prophets: Therefore came there a great wrath from the Lord of Hoſts.* So alſo when God gave up *Jeruſalem* to deſolation and ruine, ſee the ſin which provoked the Lord hereunto. 2 *Chron.* 36. 16. *They mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, untill the wrath of the Lord aroſe againſt his people, till there was no remedy.*

2. Be-

2. *Because they do not hearken to the voice of his goodness and mercies.* The goodness and forbearance of God doth speak unto men from him, and call upon them to forbear sin for shame, to repent and return to him, *Rom.* 1. 4. But when men despise the riches of his goodness, and deafen their ear unto the language of his mercies, and trample his patience under foot (though God hath appointed a day of wrath hereafter, wherein he will reckon with the whole ungodly World together, and give them the just demerit of their sin, yet) sometimes his patience is turned hereby into fury, and his anger doth break forth into a flame, and consumes them by the blow of dreadfull temporal judgments.

3. *Because they will not hearken to the voice of lesser afflictions*; when Gods word is not heard, he speaks by his Rod; when his Rod is not heard, he shoots with his arrowes & strikes with his sword; and if lesser afflictions be not minded, then God speaks by more dreadful awakening judgments: as the sins of men do precede the judgments of God: so usually lesser judgments do precede greater judgments; and as there are degrees and steps which men usually do make before they arrive to a great heighth in sin, *Nemo repente fit turpissimus*: so there are degrees and steps which God usually doth take, in inflicting his judgments for sin. Look into one place for all, which shews how God doth proceed from less to greater judgments, *Lev.* 26. from the 15. *v.* to the 40*th.* when his statutes are despised and Covenant broken, first he threatneth to send upon them consumption, and a burning ague, then he threat-

neth that they ſhall fall before their enemies; and if they will not hearken to his voice in theſe judgments, he threatneth to puniſh them ſeven times more for their ſins; and to make the Heavens as Iron; and the Earth as braſs; and ſend a dearth amongſt them. And if they will not yet hearken, he threatneth to ſend wild beaſts, which ſhould devour their children and Cattel. And if they would not be reformed by theſe things, but ſtill would walk contrary unto him, he threatneth to walk contrary unto them, and to puniſh them yet ſeven times more for their ſins: he threatneth to bring a ſword upon them to avenge the quarrel of his Covenant; and when they ſhould be gathered together in their Cities, to ſend the Peſtilence amongſt them; and hereunto to adde the Famine. And if they would not yet hearken unto God, but ſtill walk contrary unto him, he threatneth that he will walk contrary unto them in fury, and make them eat the fleſh of their Sons and their Daughters, and lay waſt their Cities, and make their Sanctuaries a deſolation; and upon them that are left alive he threatneth to ſend ſuch faintneſs of heart, that they ſhould flee at the ſound of a ſhaken leaf, and fall when none purſued them; and that they ſhould pine away in their iniquities in the Land of their enemies. Thus God proceeds by ſteps and degrees in the execution of his fierce anger upon a rebellious People, when God ſpeaks by ordinary diſeaſes and is not heard, then ſometimes he ſends a Plague; and if after a Plague, people will not return to him that ſmiteth them, nor ſeek to pacify Gods anger which is kindled againſt them;

but

but walk so much the more contrary unto him, he may walk contrary to them in fury, and send fire into their Cities to devour their habitations. And if the voice of the Fire be not heard, he hath other judgments in readiness, Sword, Famine and the like. And if temporal judgments be not heeded, he will bring upon them eternal judgments.

God is not heard any other way, therefore he doth speak by such terrible things.

SECT. IV.

The Application.

God speaks sometimes to a People by terrible things.

THese few last years have given sad instances hereof in *England*, especially the two last years in our City of *London*.

The voice of the Lord hath been in the City, it hath been loud and full of terrour; the Lord hath come forth against us with armed vengeance. Frowns have been in his brow; death and desolation in his looks; thunder hath been in his voice: flames of Fire in his hand: the Pestilence hath gone before him, and burning Coals at his feet: He hath sent forth his Arrows which have scattered us, and shot forth his lightnings which have discomfited us; The Lord hath thundered in the Heavens, and the highest gave his voice, hail-stones and coals of fire: the Lord hath visited us with storm and tempest and great noise, yea he hath caused his glorious voice to be heard, Hab. 3. 5. Psal. 18. 13, 14. Isa. 29. 6. Isa. 30. 30.

and shewed the lighting down of his arme, with the indignation of his anger: and with the flame of devouring Fire, with scattering and tempest and hail-stones: then the furrowes of the Earth were seen, and the foundations of the City were discovered, the Earth also shook, because he was wrath, and the Inhabitants of *London* trembled, because of his fierce anger; then the snares of death compassed us, and the fears of hell gat hold on us, and our hearts were moved within us, as Trees when they are moved by the Wind. Dreadfull have Gods late judgments been in *London*, the noise of which hath gone forth, not only throughout the Land, but also unto the outermost parts of the World.

Psal. 18. 45 7. 5.

Isa 7. 2.

Three things we should remark in this terrible voice of Gods judgments.

1. *The Judgments themselves.*
2. *The Cause of the Judgments.*
3. *The Design of the Judgments.*

In the first, *we have the sound of the voice.*

In the two last, *the Interpretation of the voice.*

1. *Concerning the Judgments themselves.* Here I might speak of the judgment executed, *August 24th* 1662. when so many Ministers were put out of their places; and the judgment executed *March 24th* 1665. when so many Ministers were banished 5. miles from Corporations, the former by way of introduction to the Plague which sometime after did spread in the Land, but chiefly raged in the City; the later by way of introduction to the Fire, which quickly after did burn down *London* the greatest Corporation in *England*. These judgments having been so lately,

and

and general in the Land; and I preſume ſo generally known, with all their circumſtances; that it would be needleſs to give here a Narration of them. But this I muſt ſay, I could wiſh they were as generally believed to be judgments; and accordingly laid to heart: for I fear that the great inſenſibility, which people have been under of theſe judgments; becauſe they have not reached the *Fleſh*; and their ſottiſh inconſideration of Gods dreadfull diſpleaſure herein, hath provoked the Lord to ſend ſuch judgments as have come nearer to *ſenſe*: that they might perceive God was *angry* indeed before, and that his *greater diſpleaſure* in the former might be known by his more *ſenſible diſpleaſure* in the latter.

Let *London* ſeriouſly conſider whether her *Goſpel priviledges* were not her beſt defence againſt temporal calamities; and whether ſince her ſlighting, abuſe and forfeiture, and Gods ſeiſure and ſtripping her ſo much of theſe, ſhe hath not been laid naked to thoſe heavy ſtrokes of extraordinary judgments which ſhe hath lately received.

London had the *Goſpel*, Ordinances powerfull, pure, plentifull. Miniſters excellently qualified and rarely furniſhed with miniſterial abilities; *London* had as many burning and ſhining lights as any one ſuch ſpot of ground under the cope of heaven.

Not to ſpeak of their abilities for preaching and defence of the truth, ſuch gifts of prayer *London* Miniſters had, which were no ſmall defence of the City, as I believe no City in the World could parallel.

O what *prayers* have there formerly been in *London* Pulpits, especially on dayes of solemn humiliation! how have the spirits of Ministers been carried forth sometime in prayer for several hours together, (without tautologies and vain repetitions) in such variety of affectionate enlargements, and with such raisedness and transports of spirit; as if they had been just leaving the body, and going to live and abide with God, and would converse no more with men or worldly things!

In their confessions of sin, how have they rak'd into the dunghill of a rotten heart, and laid abroad its inward filthiness? how have they trac'd the foot-steps of its deceitfulness, through the maze and wilderness of its many windings and turnings? how have they peirced into the very bowels of sin, and ript it up as it were to the back-bone, bringing forth its very entrals to open view? how have they anatomiz'd as it were the body of death in all the parts and members of it, discovering withall the several diseases of every part, with their cause, and manner of working? and all this in such pathetical cutting expressions, accompanied with such brokenness and bleeding of heart, as no form can imitate or effect.

In their supplications for the pardon of sin, for spiritual and heavenly riches, O with what feeling and fervour did they express themselves? O with what faith and importunity did they wrestle and plead at the Throne of Grace for such favours beyond the importunity of poor prisoners through the grates, or poor beggars at the doors, when

when they are moſt earneſt for relief? yea how did they beſiege God as it were, and ſeem as if they would ſcale the walls of Heaven it ſelf, and take the Kingdome of Heaven with violence and force? how have they even preſſed in upon God with the dint of argument, and laid hold on him with the hand of faith, reſolving not to let him go without a bleſſing?

In their ſupplications for the Church and Land, they have behaved themſelves as if they had no private concernments. But how did they bear *London* upon their hearts when they came to the throne of grace? what yearning bowels had they towards and for the City? how many teares have they ſhed in bewailing her ſins? how have they ſtood in the breach, when the Lord hath been coming forth againſt this place? how have they held his arme when it hath been lifted up to ſtrike? how have they ſtood *weeping between the Porch and the Altar, crying ſpare thy People O Lord, and do not deſtroy London!* and many times have they prevailed to appeaſe Gods wrath and turn away his fierce anger which hath been kindled againſt us.

Goſpel-Ordinances, and *Goſpel-Miniſters* were the ſafe-guard of *London*, the glory and defence. But when the Ordinances were ſlighted, and the Miniſters were mocked and miſuſed by ſome who called themſelves Profeſſors, and both were fallen ſo much in the eſteem of the moſt; and *London* did not yield the fruit which God looked for under ſuch dreſſing, (of which more when I come to ſpeak of *Londons* ſins) God is provoked not only to call for ſome of his Meſſengers home

to

to himself, but also to suffer the rest which were most conscientious to be thrust into Corners.

This, this did presage *London's* near approaching ruine and desolation, though few did believe it, and because they did not believe it, and were insensible of Gods wrath in this judgment: therefore their danger was the greater of the other judgments which have come upon them: when so many stakes were pluckt out, no wonder if the hedge be broken; when so many Pillars were removed, no wonder if the building tumble to the ground.

But I proceed to give a narration of the later judgments of Plague and Fire.

SECT. V.

THe *Plague* so great, so lately, should not be forgotten; yet lest the fire more lately, and propotionably more great, and the amazing fears, which since have risen within us, should shuffle former thoughts out of our minds, and rase out the impressions, which by the Plague we had, and should labour to retain to our dying hour: therefore I shall give a brief narration of this sad judgment, and some observations of mine own (who was here in the City from the beginning to the end of it) both to keep alive in my self and others, the memory of the judgment, that we may be the better prepared for compliance with Gods designe in sending the Plague amongst us.

It

It was in the year of our Lord 1665. that the Plague began in our City of *London*, after we were warned by the great Plague in *Holland* in the year 1664. & the beginning of it in ſome remote parts of our Land the ſame year; not to ſpeak any thing whether there was any ſignification and influence in the *Blazing-ſtar* not long before, that appeared in the view of *London*, and ſtruck ſome amazement upon the ſpirits of many: It was in the moneth of *May* that the Plague was firſt taken notice of; our Bill of Mortality did let us know but of three which died of the diſeaſe in the whole year before; but in the beginning of *May* the bill tels us of nine, which fell by the Plague, juſt in the heart of the City, the other eight in the Suburbs. This was the firſt arrow of warning that was ſhot from Heaven amongſt us, and fear quickly begins to creep upon peoples hearts; great thoughts and diſcourſe there is in Town about the Plague, and they caſt in their minds whether they ſhould go if the Plague ſhould increaſe. Yet when the next weeks Bill ſignifieth to them the diſeaſe from 9 to 3. their minds are ſomething appeaſed; diſcourſe of that ſubject cools; fears are huſht, and hopes take place, that the black cloud did but threaten, and give a few drops; but the wind would drive it away. But when in the next Bill the number of the dead by the Plague is mounted from 3 to 14, and in the next to 17, and in the next to 43, and the diſeaſe begins ſo much to increaſe, and diſperſe.

Now ſecure ſinners begin to be ſtartled, and thoſe

thoſe who would have ſlept at quiet ſtill in their neſts, are unwillingly awakened. Now a great conſternation ſeizeth upon moſt perſons, and fearful bodings of a deſolating judgment. Now guilty ſinners begin to look about them, and think with themſelves into what corner of the Land they might fly to hide them. Now the profane and ſenſual, if they have not remorſe for their ſins; yet dread and terrors, the effects of guilt, they could not drive from them; and if by company, and carouſing, and ſoft pleaſures they do intoxicate and ſmoothen their ſpirits in the day; yet we may gueſs what dread doth return upon them if they give but any room for retirement, and what hideous thoughts ſuch perſons have in the ſilent night, through fears of death which they are in danger of. Now thoſe who did not believe an unſeen God, are affraid of unſeen arrows; and thoſe which ſlighted Gods threatnings of eternal judgments, do tremble at the beginning of his execution of one, and not the greateſt temporal judgment. Now thoſe which had as it were challenged the God of Heaven, and defied him by their horrid oaths and blaſphemies, when he begins to appear, they retreat, yea fly away with terror and amazement. The great Orbs begin firſt to move; the Lords and Gentry retire into their Countries; their remote houſes are prepared, goods removed, and *London* is quickly upon their backs: few ruffling Gallants walk the ſtreets: few ſpotted Ladies to be ſeen at windows: a great forſaking there was of the adjacent places where the Plague did firſt rage.

In

In *June* the number increaſeth from 43 to an 112. the next week to 168. the next to 267. the next to 470. moſt of which increaſe was in the remote parts; few in this month within, or neer the walls of the City; and few that had any note for goodneſs or profeſſion, were viſited at the firſt: God gave them warning to bethink and prepare themſelves; yet ſome few that were choice were viſited pretty ſoon, that the beſt might not promiſe to themſelves a ſupercedeas, or interpret any place of Scripture ſo literally, as if the Lord had promiſed an abſolute general immunity and defence of his own people from this diſeaſe of the Plague.

Now the Citizens of *London* are put to a ſtop in the carrier of their trade; they begin to fear whom they converſe withall, and deal withall, leaſt they ſhould have come out of infected places. Now roſes and other ſweet flowers wither in the Gardens, are diſregarded in the Markets, and People dare not offer them to their noſes, leſt with their ſweet ſavour, that which is infectious ſhould be attracted: Rue and Wormwood is taken into the hand; Myrrhe and Zedoary into the mouth; and without ſome antidote few ſtir abroad in the morning. Now many houſes are ſhut up where the Plague comes, and the inhabitants ſhut in, leſt coming abroad they ſhould ſpread infection. It was very diſmal to behold the red Croſſes, and read in great letters, *Lord have mercy upon us*, on the doors, and Watchmen ſtanding before them with Halberts, and ſuch a ſolitude about thoſe places, and people paſſing

passing by them so gingerly, and with such fearful looks, as if they had been lined with enemies in ambush, that waited to destroy them.

Now rich Tradesmen provide themselves to depart, if they have not Country-houses, they seek lodgings abroad for themselves and families, and the poorer tradesmen, that they may imitate the rich in their fear, stretch themselves to take a Country journey, though they have scarce wherewithall to bring them back again. The Ministers also many of them take occasion to go to their Country places for the Summer time; or it may be to find out some few of their Parishioners that were gone before them, leaving the greatest part of their flock without food or physick, in the time of their greatest need. (I don't speak of all Ministers, those which did stay out of choice and duty, deserve true honour) possibly they might think God was now preaching to the City, and what need their preaching; or rather did not the thunder of Gods voice affrighten their guilty consciences, and make them fly away, lest a bolt from Heaven should fall upon them, and spoil their preaching for the future: and therefore they would reserve themselves, till the people had less need of them. I do not blame many Citizens retiring, when there was so little trading, and the presence of all might have helped forward the increase and spreading of the infection; but how did guilt drive many away, where duty would have engaged them to stay in the place? Now the high waies are thronged with passengers, and goods, & *London* doth emptie it self into the Country; great are the stirs

and

and hurries in *London* by the removal of so many families; fear puts many thousands on the wing, and those think themselves most safe, that can flie furtheſt off from the City.

In *July* the Plague encreaseth, and prevaileth exceedingly, the number of 470. which died in one week by the diseaſe ariseth to 725 the next week. to 1089 the next, to 1843 the next, to 2010 the next. Now the Plague compaſſeth the walls of the City like a flood, and poureth in upon it. Now moſt Pariſhes are infected, both without and within; yea there are not so many houſes ſhut up by the Plague, as by the owners forſaking of them for fear of it; and though the Inhabitants be so exceedingly decreaſed by the departure of so many thouſands, yet the number of dying perſons doth increaſe fearfully. Now the Countries keep guards, leſt infectious perſons ſhould from the City bring the diſeaſe unto them; moſt of the rich are now gone, and the middle ſort will not ſtay behind; but the poor are forced through poverty to ſtay and abide the ſtorm. Now moſt faces gather paleneſs, and what diſmal apprehenſions do then fill the minds, what dreadful fears do there poſſeſs the ſpirits, eſpecially of thoſe whoſe conſciences are full of guilt, and have not made their peace with God? the old drunkards and ſwearers, and unclean perſons are brought into great ſtraits; they look on the right hand, and on the left, and death is marching towards them from every part, and they know not whither to flie that they may eſcape it. Now the Arrows begin to flie very

thick about their ears, and they ſee many fellow-ſinners fall before their faces, expecting every hour themſelves to be ſmitten; and the very ſinking fears they have had of the Plague, hath brought the Plague and death upon many: ſome by the ſight of a Coffin in the ſtreets have fallen into a ſhivering, and immediatly the diſeaſe hath aſſaulted them, and Sergeant Death hath arreſted them, and clapt too the doors of their houſes upon them, from whence they have come forth no more, till they have been brought forth to their graves; we may imagine the hideous thoughts and horrid perplexity of mind, the tremblings, confuſions, and anguiſh of ſpirit, which ſome awakened ſinners have had, when the Plague hath broke in upon their houſes, and ſeized upon neer relations, whoſe dying groans ſounding in their ears have warned them to prepare: when their doors have been ſhut up and faſtned on the outſide with an Inſcription, *Lord have mercy upon us*, and none ſuffered to come in but a Nurſe, whom they have been more afraid of, then the Plague it ſelf: when lovers and friends, and companions in ſin have ſtood aloof, and not dared to come nigh the door of the houſe, leſt death ſhould iſſue forth from thence upon them; eſpecially when the diſeaſe hath invaded themſelves; and firſt began with a pain and dizineſs in their head, then trembling in their other members; when they have felt boiles to ariſe under their arms, and in their groins, and ſeen blaines to come forth in other parts: when the diſeaſe hath wrought in them to that height as to ſend forth thoſe ſpots which (moſt think)

are

are the certain tokens of neer approaching death; and now they have received the ſentence of death within themſelves, and have certainly concluded, that within a few hours they muſt go down into the duſt; and their naked ſouls, without the caſe of their body, muſt make its paſſage into eternity, and appear before the higheſt Majeſty, to render their accounts, and receive their ſentence: None can utter the horrour, which hath been upon the ſpirits of ſuch, through the laſhes and ſtings of their guilty conſciences, when they have called to mind a life of ſenſuality, and profaneneſs, their uncleanneſs, drunkenneſs, injuſtice, oaths, curſes, deriſion of Saints, and holineſs, neglect of their own ſalvation; and when a thouſand ſins have been ſet in order before their eyes, with another aſpect, than when they looked upon them in the temptation; and they find God to be irreconcileably angry with them, and that the day of grace is over, the door of mercy is ſhut, and that pardon and ſalvation (which before they ſlighted) is now unattainable; that the grave is now opening its mouth to receive their bodies, and hell opening its mouth to receive their ſouls; and they apprehend, that they are now juſt entring into a place of endleſs wo and torment, and they muſt now take up their lodgings in the inferiour regions of utter darkneſs, with devils and their fellow damned ſinners, and there abide for evermore in the extremity of miſery, without any hopes or poſſibility of a releaſe; and that they have fooliſhly brought themſelves into this condition, and been the cauſe of their own ruin;

we may gueſs that the diſpairful agonies, and anguiſh of ſuch awakened ſinners hath been of all things the moſt unſupportable; except the very future miſeries themſelves, which they have been afraid of.

In *Auguſt* how dreadful is the increaſe? from 2010 the number amounts up to 2817 in one week; and thence to 3880 the next; thence to 4237 the next; thence to 6102 the next; and all theſe of the Plague, beſides other diſeaſes.

Now the cloud is very black, and the ſtorm comes down upon us very ſharp. Now death rides triumphantly on his pale horſe through our ſtreets, and breaks into every houſe almoſt where any inhabitants are to be found. Now people fall as thick as leaves from the trees in Autumn, when they are ſhaken by a mighty wind. Now there is a diſmal ſolitude in *London*-ſtreets, every day looks with the face of a Sabbath day, obſerved with greater ſolemnity than it uſed to be in the City. Now ſhops are ſhut in, people rare and very few that walk about, in ſo much that the graſs begins to ſpring up in ſome places, and a deep ſilence almoſt in every place, eſpecially within the walls; no ratling Coaches, no prancing Horſes, no calling in Cuſtomers, nor offering Wares; no *London* cries ſounding in the ears; if any voice be heard, it is the groans of dying perſons, breathing forth their laſt, and the funeral knells of them that are ready to be carried to their graves. Now ſhutting up of viſited houſes (there being ſo many) is at an end, and moſt of the well are mingled among the ſick which otherwiſe would have got no help. Now in ſome places

places where the people did generally ſtay; not one houſe in an hundred but is infected; and in many houſes half the family is ſwept away; in ſome the whole, from the eldeſt to the youngeſt; few eſcape with the death of but one or two: never did ſo many husbands and wives die together; never did ſo many parents carry their children with them to the grave, and go together into the ſame houſe under earth, who had lived together in the ſame houſe upon it. Now the nights are too ſhort to bury the dead, the whole day though at ſo great a length is hardly ſufficient to light the dead that fall therein into their beds.

Now we could hardly go forth, but we ſhould meet many coffins, and ſee many with ſores, and limping in the ſtreets; amongſt other ſad ſpectacles, methought two were very affecting: one of a woman comming alone, and weeping by the door where I lived (which was in the midſt of the infection) with a little Coffin under her arm carrying it to the new Church-yard; I did judge that it was the mother of the childe, and that all the family beſides was dead, and ſhe was forced to coffin up and bury with her own hands this her laſt dead childe. Another, was of a man at the corner of the Artillery-wall, that as I judge through the dizineſs of his head with the diſeaſe, which ſeiſed upon him there, had daſht his face againſt the wall, and when I came by he lay hanging with his bloody face over the rails, and bleeding upon the ground; and as I came back he was removed under a tree in More-fields, and lay upon his back; I went and ſpake to him;

he could make me no anſwer, but ratled in the throat, and as I was informed, within half an hour died in the place.

It would be endleſs to ſpeak what we have ſeen and heard of ſome in their frenſie, riſing out of their beds, and leaping about their rooms; others crying and roaring at their windows; ſome comming forth almoſt naked, and running into the ſtreets, ſtrange things have others ſpoken and done, when the diſeaſe was upon them: But it was very ſad to hear of one who being ſick alone, and it is like phrantick, burnt himſelf in his bed. Now the plague had broken in much amongſt my acquaintance; and of about 16. or more whoſe faces I uſed to ſee every day in our houſe, within a little while I could finde but 4. or 6. of them alive; ſcarcely a day paſt over my head for I think a moneth or more together, but I ſhould hear of the death of ſome one or more that I knew. The firſt day that they were ſmitten, the next day ſome hopes of recovery, and the third day that they were dead.

The *September*, when we hoped for a decreaſe, becauſe of the ſeaſon, becauſe of the number gone, and the number already dead; yet it was not come to its height; but from 6102. which died by the Plague the laſt week of *Auguſt*, the number is augmented to 6988 the firſt week in *September*; and when we conceived ſome little hopes in the next weeks abatement to 6544; our hopes were quite daſhed again, when the next week it did riſe to 7165. which was the higheſt Bill; And a dreadful Bill it was! and of the 130. Pariſhes

Pariſhes in and about the City, there were but 4 Pariſhes which were not infected: and in thoſe, few people remaining that were not gone into the Country.

Now the grave doth open its mouth without meaſure. Multitudes! multitudes! in the valley of the ſhadow of death, thronging daily into eternity; the Church-yards now are ſtufft ſo full with dead corpſes, that they are in many places ſwell'd two or three foot higher than they were before; and new ground is broken up to bury the dead.

Now *Hell* from beneath is moved at the number of the gueſts that are received into its chambers; the number of the wicked which have died by the Plague, no doubt, hath been far the greateſt, as we may reaſonably conclude without breach of charity; and it is certain that all the wicked, which then died in ſin, were turned into Hell; how then are the damned ſpirits now encreaſed? ſome were damning themſelves a little before in their oaths, and God is now damning their ſouls for it, and is paſſing the irreverſible ſentence of damnation upon them. Some were drinking Wine in bowls a little before, and ſtrong drink without meaſure; and now God hath put another cup into their hands, a cup of red Wine, even the Wine of the wrath and fierceneſs of the Almighty; ſome were a little before feaſting their ſenſes, pleaſing their appetite, ſatisfying the deſires of the fleſh, and being paſt feeling had given themſelves up to laſciviouſneſs, to work all uncleanneſs with greedineſs; but now their laughter is turned into mourning, and their

joy into howling and woe; Now they have recovered their feeling again, but instead of the pleasures which they felt, and their sensual delights, which took away the feeling of their consciences, they are made to feel the heavy hand of God, and to endure such anguish and horrour, through the sense of Gods wrath, as no tongue can express. Now the Atheists believe there is a God, and the Anti-scripturists is convinced of the truth of Gods Word, by the execution of Gods threatnings in the Word upon them. Now the covetous and unjust, the malicious and cruel, the scoffers and profane begin to suffer the vengeance of eternal fire; and the ignorant person with the civil, who are unacquainted with Jesus Christ are not excused; yea the hypocrites, with all impenitent, and unbelieving persons, are sent down to the place of weeping: and surely hell wonders to see so many come amongst them from such a City as *London*, where they have enjoyed such plenty of such powerful means of grace; and place is given to them, even the lowest and hottest, where *Judas* and others are of the chiefest note.

Yet Hell doth not engross all that dye by the visitation; some there are (though not the first or most) who have room made for them in the mansions, which are above; the Plague makes little difference between the righteous and the wicked (except the Lord by a peculiar providence do shelter some under his wing, and compass them with his favour as with a shield, hereby keeping off the darts that are shot so thick about them) yet as there is little difference in the

body

body of the righteous, and of others: ſo this diſeaſe makes little diſcrimination, and not a few fearing God, are cut off amongſt the reſt; they dye of the ſame diſtemper, with the moſt profane; they are buried in the ſame grave, and there ſleep together till the morning of the reſurrection: but as there is a difference in their ſpirits, whilſt they live: ſo there is a difference and the chiefeſt difference in their place and ſtate after their ſeparation from the body. *Dives* is carryed to Hell, and *Lazarus* to *Abrahams* boſome, though he dyed with his body full of ſores: Devils drag the ſouls of the wicked after they have received their final doom at the Bar of God, into utter darkneſs where there is weeping, and wailing and gnaſhing of teeth: but Angels convey the ſouls of the righteous into the heavenly Paradiſe, the new *Jeruſalem* which is above, where God is in his glory; and the Lord Jeſus Chriſt at his right hand; and thouſand thouſands ſtand before him, and ten thouſand times ten thouſand adminiſter unto him; even an innumerable company of Angels, and where the ſpirits of all juſt men and women made perfect were before gathered; where there is fulneſs of joy, and rivers of eternal pleaſures running about the Throne of God, the ſtreams of which do make glad all the Inhabitants of new Jeruſalem. Now the weak priſon doors of the body are broken down; and the ſtrong everlaſting Gates of their Fathers Palace are lifted up; and the Saints are received with joy and triumph into glory, and they come with ſinging into *Zion*, and everlaſting joy in their hearts, and all ſorrow and ſigh-

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ing doth fly away like a cloud, which never any more ſhall be ſeen. Now the vail is rent, and they enter the holy of holies, where God dwells, not in the darkneſs of a thick cloud, as in the Temple of old; but in the brightneſs of ſuch marvelous light and glory, as their eyes never did behold, neither could enter into their heart to conceive; there they have the viſion of Gods face, without any eclipſe upon the light of his countenance; there they have the treaſures of Gods love opened, and his armes to receive them with deareſt and ſweeteſt embracements; which kindles in their hearts ſuch a flame of love, ſo raviſhing and delightful, as words cannot utter; there they are entertained by the Lord Jeſus Chriſt, whom in the World they have ſerved, and he that ſhewed them his grace, which they have wondred at, when they were in the body, doth now ſhew them his glory, which they wonder at much more: There they are welcomed by Angels, who rejoyce if at their converſion, much more at their coronation; there they ſit down with *Abraham*, *Iſaac* and *Jacob* in the Kingdome of their Father; there they find *Moſes*, and *David*, and *Samuel*, and *Paul*, and all the holy Martyrs and Saints, which have dyed before them, amongſt whom they are numbred, and placed, who rejoyce in their increaſed ſociety.

And as there is a great difference between the condition of the ſouls of the righteous, and the wicked, who dyed by the ſame diſeaſe of the Plague, after their death and ſeparation, ſo there is a great difference between the carriage of their

ſpirits

ſpirits at their death, and upon their ſick Bed. Some wicked men are ſtupid and ſenſeleſs, and are given up to a judiciary hardneſs, and dye in a ſleep of carnal ſecurity, out of which they are not awakened, till they are awakned in the midſt of flames: others more ſenſible, and conſidering what hath been, and what is coming upon them, are filled with unexpreſſible terrour, through the roarings and tearings of a guilty accuſing conſcience, and the fore-thoughts of that horrible unſupportable torment they are ſo neer unto. Now ſcaring dreams do terrifie them, and fearfulneſs of the bottomleſs Pit, and the burning Lake below doth ſurprize them, and ſome breaketh forth in the anguiſh of their deſpairing ſouls; *Who can dwell with devouring Fire, who can inhabit everlaſting burnings?* and however jovial and full of pleaſure their life hath been, yet at their latter end they are utterly conſumed with terrours. But mark the perfect man, and behold the upright, the end of that Man is peace, whatſoever ſtorms they have had in their paſſage through a rough Sea, the wind blowing, and the waves roaring, and ſometimes have been ready to ſink through oppoſition and diſcouragement, ſometimes have been over-whelmed with grief and doubtings, ſometimes have been daſht upon the Rocks of terrour, and perplexity: yet now they are come to the haven of death, the Winds are huſht and ſtill, the Waves are ſmooth and ſilent, the ſtorm is over, and there is a great calm upon their ſpirits; they are paſt the Rocks, and are out of the danger they feared, when they are in the greateſt danger of approaching death.

It

It was generally obſerved amongſt us, that Gods people who dyed by the Plague amongſt the reſt; dyed with ſuch peace and comfort, as Chriſtians do not ordinarily arrive unto, except when they are called forth to ſuffer martyrdome for the teſtimony of Jeſus Chriſt. Some who have been full of doubts, and fears, and complaints, whilſt they have lived, and been well; have been filled with aſſurance, and comfort, and praiſe, and joyful expectation of glory, when they have layn on their death-beds with this diſeaſe. And not only more grown Chriſtians, who have been more ripe for glory, have had theſe comforts: but alſo ſome younger Chriſtians, whoſe acquaintance with the Lord hath been of no long ſtanding.

I can ſpeak ſomething of mine own knowledge concerning ſome of my friends, whom I have been withall; I ſhall inſtance only in the houſe where I lived. We were eight in Family, three Men, three Youths, an old Woman, and a maid: all which came to me, hearing of my ſtay in Town, ſome to accompany me, others to help me. It was the latter end of *September* before any of us were toucht; the young ones were not idle, but improved their time in praying, and hearing, and were ready to receive inſtruction; and were ſtrangly born up againſt the fears of the diſeaſe and death, every day ſo familiar to the view. But at laſt we were viſited, and the Plague came in dreadfully upon us, the Cup was put into our hand to drink, after a neighbour Family had taſted it, with whom we had much ſweet ſociety in this time of ſorrow. And firſt our Maid

was

was ſmitten, it began with a ſhivering and trembling in her fleſh, and quickly ſeiſed on her ſpirits; it was a ſad day, which I believe I ſhall never forget; I had been abroad to ſee a friend in the City, whoſe Husband was newly dead of the Plague, and ſhe her ſelf viſited with it; I came back to ſee another, whoſe Wife was dead of the Plague, and he himſelf under apprehenſions that he ſhould die within a few hours; I came home, and the Maid was on her Death-bed; and another crying out for help, being left alone in a ſweating fainting fit. What was an intereſt in Chriſt worth then? what a priviledge to have a title to the Kingdom of Heaven?

But I proceed. It was the Monday when the Maid was ſmitten; on Thurſday ſhe dyed full of tokens; on Friday one of the Youths had a ſwelling in his groin; and on the Lords day died with the marks of the diſtemper upon him; on the ſame day another Youth did ſicken; and on the Wedneſday following he died: on the thurſday night his Maſter fell ſick of the diſeaſe, and within a day or two was full of ſpots; but ſtrangely beyond his own, and others expectations recovered. Thus did the Plague follow us, and came upon us one by one; as *Job*'s Meſſengers came one upon the heels of another: ſo the Meſſengers of death came ſo cloſe one after another, in ſuch dreadfull manner, as if we muſt all follow one another immediately into the Pit. Yet the Lord in mercy put a ſtop to it, and the reſt were preſerved. But that which was very remarkable in this Viſitation, was the carriage eſpecially of thoſe Youths that died, who I believe were

were leſs troubled themſelves, then others were troubled for them. The firſt Youth that was viſited being asked by his Father, concerning the proviſion he had made for his death and eternity; told him, he hop't if he died, he ſhould go to Heaven: being asked the grounds of his hopes, ſaid, the Lord had enabled him to look beyond the World; and when he was drawing neer to his end; boldly enquired whether the tokens did yet appear, ſaying that he was ready for them; and ſo a hopeful bud was nipt; but let not the Father or the Mother weep, and be in ſadneſs for him, he is I don't doubt with their Father, and his Heavenly Father, which may be their comfort. The other alſo was a very ſweet hopefull Youth; ſo loving and towardly, that it could not chooſe but attract love from thoſe that were acquainted with him. But the grace he had gotten in thoſe years, being I ſuppoſe under ſeventeen, did above all beautify him, and ſtand him in the greateſt ſtead: in his ſickneſs he had much quiet and ſerenity upon his ſpirit; and lay ſo unconcerned at the thonghts of approaching death, that I confeſs I marvelled to ſee it; the ſting and fear of death, were ſtrangely taken out through the hopes which he had of future glory; yet once he told his Mother he could deſire to live a little longer, if it were the will of God; ſhe asked him why he deſired it? he told her he deſired to live till fire and faggot came, and above all he would fain die a Martyr: ſhe ſaid if he died now he ſhould have a Crown; he anſwered, but if he died a Martyr he ſhould have a more glorious Crown: yet he was not unwilling to receive

ceive his Crown presently; and went away with great peace and sweetness in his looks, to his fathers house: and I could not blame the Mothers grief for the loss of such an only Son; but to be so immoderate was not well; now I am sure it is time to dry up tears, and lay aside sorrows for the loss of him, who hath been so long filled with joys in the heavenly mansions.

I might speak of the carriage of the master in his sickness under the apprehensions of death; when the spots did appear on his body, he sent for me and desired me to pray with him; told me he was now going home, desired me to write to his friends, and let them know, that it did not repent him of his stay in the City, though they had been so importunate with him to come away: but he had found so much of Gods presence in his abode here, that he had no reason to repent: he told me where he would be buried, and desired me to preach his funeral Sermon on *Psal.* 16. *ult. In thy presence there is fulness of joy; and at thy right hand there is pleasures for evermore.* But the Lord raised him again beyond the expectation of himself, friends, or Physician. Let him not forget Gods mercies, and suffer too much worldly business to croud in upon him, & choak the remembrance and sense of God's goodness so singular; but let him by his singularity in meekness, humility, self-denial, and love, zeal, and holy walking, declare that the Lord hath been singularly gracious unto him. But when I speak of home concernments, let me not forget to look abroad; the Plague now increaseth exceedingly, and fears there are amongst us that within a while there will

will not be enough alive to bury the dead; and that the City of *London* will now be quite depopulated by this Plague.

Now some Ministers, formerly put out of their places, who did abide in the City when most of Ministers in place were fled and gone from the people, as well as from the disease, into the Countreys, seeing the people crowd so fast into the grave and eternity, who seemed to cry as they went for spiritual Physicians; and perceiving the Churches to be open, and Pulpits to be open, and finding Pamphlets flung about the streets, of Pulpits to be let, they judged that the Law of God and nature did now dispense with, yea command their preaching in publick places, though the Law of man (it is to be supposed in ordinary cases) did forbid them to do it. Surely if there had been a Law that none should practise Physick in the City, but such as were licenc'd by the Colledge of Physitians, and most of those, when there was the greatest need of them, should in the time of the Plague, have retired into the Country, and other Physitians who had as good skill in Physick, and no license should have staid amongst the sick, none would have judged it to have been breach of Law, in such an extraordinary case to endeavour by their practise though without a license, to save the lives of those who by good care and Physick were capable of a cure; and they could hardly have freed themselves from the guilt of murther of many bodies, if for a nicety of Law in such a case of necessity they should have neglected to administer Physick: the case was the same with the unlicensed

Ministers

Miniſters which ſtayed, when ſo many of the licenc'd ones were gone, and as the need of ſouls was greater than the need of bodies; the ſickneſs of the one being more univerſal and dangerous, than the ſickneſs of the other; and the ſaving or loſing of the ſoul being ſo many degrees beyond the preſervation or death of the body: ſo the obligation upon Miniſters was ſtronger, and the motive to preach greater, and for them to have incurred the guilt of ſoul-murther, by their neglect to adminiſter ſoul-phyſick, would have been more hainous and unanſwerable, that they were called by the Lord into publick: I ſuppoſe that few of any ſeriouſneſs will deny, when the Lord did ſo eminently own them, in giving many ſeals of their Miniſtry unto them.

Now they are preaching, and every Sermon was unto them, as if they were preaching their laſt. *Old Time* ſeems now to ſtand at the head of the Pulpit, with its great *Sithe*, ſaying with a hoarſe voice, *Work while it is called to day, at night I will mow thee down. Grim Death* ſeems to ſtand at the ſide of the Pulpit with its ſharp *arrow*, ſaying, *Do thou ſhoot Gods arrows, and I will ſhoot mine.* The *Grave* ſeems to lie open at the foot of the Pulpit; with duſt in her boſome, ſaying,

Louden thy Cry
To God,
To Men,
And now fulfill thy Truſt:
Here thou muſt lye,
Mouth ſtopt,
Breath gone,
And ſilent in the Duſt.

Ministers now had awaking calls to seriousness and fervour in their ministeriall work; to preach on the side and brink of the Pit, into which thousands were tumbling; to pray under such neer views of eternity, into which many passengers were daily entring, might be a means to stir up the spirit more than ordinary.

Now there is such a vast concourse of people in the Churches, where these Ministers are to be found, that they cannot many times come neer the Pulpit doors for the press, but are forced to climb over the pews to them: And such a face is now seen in the Assemblies, as seldome was seen before in *London*; such eager looks, such open ears, such greedy attention, as if every word would be eaten, which drops from the mouths of the Ministers.

If you ever saw a drowning Mancarch at a rope, you may guess how eagerly many people did catch at the Word, when they were ready to be overwhelmed by this over-flowing scourge, which was passing thorough the City; when death was knocking at so many doors; and God was crying aloud by his judgments; and Ministers were now sent to knock, cry aloud, and lift up their voice like a Trumpet: *then, then* the people began to open the ear and the heart, which were fast shut and barred before: How did they then hearken, as for their lives; as if every Sermon were their last; as if death stood at the door of the Church, and would seize upon them so soon as they came forth; as if the arrows which flew so thick in the City would strike them, before they could get to their houses; as if they were im-

immediately to appear before the Barr of that God, who by his Ministers was now speaking unto them. Great were the impressions which the Word then made upon many hearts, beyond the power of Man to effect, and beyond what the people before ever felt, as some of them have declar'd. When sin is ript up and reprov'd, O the teares that slide down from the eyes! when the judgments of God are denounced, O the tremblings which are upon the conscience! when the Lord Jesus Christ is made known and proffer'd, O the longing desires and openings of heart unto him! when the riches of the Gospel are displayed, and the promises of the Covenant of grace are set forth and applyed, O the inward burnings and sweet flames which were on the affections! now the Net is cast, and many fishes are taken; the Pool is moved by the Angel, and many leprous spirits, and sin-sick-souls are cured; many were brought to the birth, and I hope not a few were born again, and brought forth; a strange moving there was upon the hearts of multitudes in the City; and I am perswaded that many were brought over effectually unto a closure with Jesus Christ; whereof some dyed by the Plague with willingness and peace; others remain stedfast in Gods wayes unto this day: but convictions (I believe) many hundreds had, if not thousands, which I wish that none have stifled, and with the Dog returned to their vomit, & with the Sow, have wallowed again in the mire of their former sins. The work was the more great, because the instruments, which were made use of was more obscure, and unlikely, whom the Lord

did make choice of the rather, that the glory by Miniſters and people might be aſcrib'd in full unto himſelf.

About the beginning of theſe Miniſters preaching, eſpecially after their firſt Faſt together, the Lord begins to remit, and turn his hand, and cauſe ſome abatement of the diſeaſe.

From 7155 which dyed of the Plague in one week there is a decreaſe to 5538 the next, which was at the latter end of *September*, the next week a farther decreaſe to 4929. the next to 4327. the next to 2665. the next to 1421. the next to 1031. then there was an encreaſe the firſt week in *November* to 1414. but it fell the week after to 1050 and the week after to 652. and the week after that to 333. and ſo leſſened more and more to the end of the year: when we had a Bill of 97306. which dyed of all diſeaſes, which was an encreaſe of more then 79000. over what it was the year before: and the number of them which dyed by the Plague was reckoned to be 68596 this year; when there were but 6. which the Bill ſpeaks of who dyed the year before.

Now the Citizens, who had diſpers'd themſelves abroad into the Countries, becauſe of the Contagion, think of their old Houſes and Trades, and begin to return, though with fearfulneſs and trembling, leaſt ſome of the after-drops of the ſtorm ſhould fall upon them: and O that many of them had not brought back their old hearts and ſins, which they carryed away with them; O that there had been a general repentance and reformation, and returning to the Lord that had ſmitten the City: The Lord gave them leiſure

and

and Vacation from their Trades, for the one necessary thing, which had they improved, and generally mourned for sin, which brought the plague upon the City, had they humbly and earnestly sought the Lord to turn from his fierce anger, which was kindled against *London*, it might have prevented the desolating judgment by Fire: But alas how many spent their time of leisure in toys and trifles, at best about feeding and preserving their bodies, but no time in serious minding the salvation of their souls; and if some were a little awakned with fear, whilst the plague raged so greatly, and they lookt upon themselves to be in such danger; yet when they apprehended the danger to be over, they dropt asleep faster than before; still they are the same or worse than formerly: They that were drunken, are drunken still; they that were filthy, are filthy still; and they that were unjust and covetous, do still persevere in their sinfull course; couzening, and lying, and swearing, and cursing, and Sabbath-breaking, and pride, and envy, and flesh-pleasing, and the like God-displeasing, and God-provoking sins, (of which in the Catalogue of *London*'s sins) do abound in *London*, as if there were no signification in Gods judgments by the Plague; some return to their Houses, and follow their worldly business, and work as hard as they can to fetch up the time they have lost, without minding and labouring to improve by the Judgment, and Gods wonderfull preservation of them: others return, and sin as hard as they can, having been taken off for a while from those opportunities and free liberties for sin, which

they had before: most began now to sit down at rest in their houses when the Summer was come, and the Plague did not return; now they bring back all their Goods they had carried into the Country because of the Plague; they did not imagine they should be forced to remove them again so soon.

Thus concerning the great Plague in *London*.

SECT. VI.

I Proceed now to give a Narration of the judgement of the Fire; in which I shall be more brief, it being dispatcht in fewer dates then the Plague was in months.

It was the 2. of *September* 1666. that the anger of the Lord was kindled against *London*, and the Fire began: It began in a Bakers house in *Pudding-lane* by *Fishstreet-hill*: and now the Lord is making *London like a fiery Oven in the time of his anger*, and in his wrath doth devour and swallow up our habitations. It was in the depth and dead of the night, when most doors and fences were lockt up in the City, that the Fire doth break forth and appear abroad; and like a mighty Gyant refresht with Wine, doth awake and arm it self, quickly gathers strength, when it had made havock of some houses; rusheth down the hill towards the *Bridge*; crosseth *Thames-street*, invadeth *Magnus-Church* at the *Bridge foot*, and though that Church were so great, yet it was not a sufficient Barracado against this Conqueror;

Psa. 21. 9.

but

but having scaled and taken this Fort, it shooteth flames with so much the greater advantage into all places round about; and a great building of houses upon the *Bridge* is quickly thrown to the ground: Then the Conquerour, being stayed in his course at the *Bridge*, marcheth back towards the City again; and runs along with great noise and violence through *Thames-street* Westward, where having such combustible matter in its teeth, and such a fierce Winde upon its back, it prevails with little resistance, unto the astonishment of the beholders.

My business is not to speak of the hand of man, which was made use of in the beginning and carrying on of this Fire. The beginning of the Fire at such a time, when there had been so much hot weather, which had dried the houses, and made them the more fit for fuel; the beginning of it in such a place, where there were so many Timber houses, and the shops filled with so much combustible matter; and the beginning of it just when the Winde did blow so fiercely upon that corner towards the rest of the City, which then was like Tinder to the Sparks; this doth smell of a Popish design to hatch in the same place where the Gunpowder-plot was contriv'd, only that this was more successful. The world sufficiently knows how correspondent this is to Popish principles and practises; those, who could intentionally blow up King and Parliament by Gunpowder, might (without any scruple of their kinds of conscience) actually burn an heretical City (as they count it) into ashes: for besides the Dispensations they can

have from his Holiness, or rather his Wickedness the Pope, for the most horrid crimes of Murder, Incest, and the like; It is not unlikely but they count such an action as this meritorious (in their kind of merit) which, in the issue, they will finde to merit the flames of eternal Fire, instead of a Crown of Glory, which I wonder that in their way they can have the least hopes of. I believe that the people will now take more heed of them and their waies; and instead of promoting their cause, I hope that a contrary effect is produced; and that the before Indifferency of a generation more newly sprung up, who did not know them, is now turned into loathing and detestation of such a religion, as can allow of such practises. My work is not to declare what hath been proved against the Papists before the Honourable Committee of Parliament appointed to enquire into their insolencies; and the proofs which have been given in concerning the Fire, and who have been accessory thereunto.

No, I would rather endeavour to turn peoples eyes from men to God; for whoever were the instruments, God was the Authour of this evil, which hath come upon us; there being no evil in the City (that is, evil of punishment) which the Lord, as a righteous, and the supream Judge, doth not inflict. And surely more of the extraordinary hand of God, than of any men, did appear in the burning of the City of *London*. God could have prevented men, by discovering their plots (as he did that of the Gun-powder-treason) before they had taken effect. God could have directed and given a blessing unto means for the

the quenching of it when it was first kindled. God who hath the winds in his Fist, could have gathered in the Wind, and laid it asleep, or so turned it the other way, that it should have been a defence to the City: or God who hath the Clouds at his command, and the Bottles of Heaven in his hand, could have gathered his thick Clouds together, and squeez'd them; opend his Bottles, and poured down Rain in abundance upon the City, so that if the wind had blown as it did, it should have blown water upon the fire, which would quickly have put it out. But the Heavens at that time were Brass, no showring Clouds to be seen: the Fire begins, is quickly taken notice of, though in the midst of the night; *Fire, Fire, Fire* doth resound the streets; many Citizens start out of their sleep; look out of their windows; some dress themselves, and run to the place. The Lord Maior of the City comes with his Officers; a confusion there is: councell is taken away: and *London*, so famous for wisdom and dexterity, can now find neither brains, nor hands to prevent its ruine. The hand of God was in it: The Decree was come forth: *London* must now fall: and who could prevent it? No wonder, when so many Pillars are removed, if the Building tumbles; the prayers, tears, and faith which sometimes *London* hath had, might have quenched the violence of the fire; might have opened Heaven for rain, and driven back the winde: but now the fire gets mastery, & burns dreadfully; and God with his great Bellows blowes upon it, which makes it spread quickly, & go on with such force and rage, over-

run-

turning all so furiously, that the whole City is brought into jeopardy of desolation. That night most of the Londoners had taken their last sleep in their houses; they little thought it would be so when they went into their beds; they did not in the least suspect, when the doors of their ears were unlockt, and the casements of their eyes were opened in the morning, to hear of such an enemies invading the City, and that they should see him, with such fury, rend the doors of their houses, breake into every room, and look out of their casements with such a threatning countenance. As it is said, *Lam.* 4. 12. *The inhabitants would not have believed that the adversary should have entered the gates of Jerusalem*: so the Inhabitants of the City would not have believed that the Fire should have entred and prevailed to burn *London* to the ground.

That which made the ruin the more dismall, was, that it was begun on the *Lords day* morning: never was there the like Sabbath in *London*; some Churches were in flames that day; and God seems to come down, and to preach himself in them, as he did in Mount *Sinai*, when the Mount burned with Fire; such warm preaching those Churches never had; such Lightning dreadful Sermons never were before delivered in *London*. In other Churches Ministers were preaching their Farewel Sermons, and people were hearing with quaking and astonishment: Instead of a holy *Rest* which Christians have taken on this day; there is a tumultuous hurrying about the streets towards the place that burned, and more tumultuous hurrying upon the spirits of those

those that sat still, and had only the notice of the eare, of the quick and strange spreading of the Fire.

Now the Train-bands are up in Arms watching at every quarter for Outlandish-men, because of the general fears and jealousies, and rumours that Fire-Balls were thrown into houses by several of them, to help on and provoke the too furious flames. Now Goods are hastily removed from the lower parts of the City; and the body of the people begin to retire, and draw upwards, as the people did from the Tabernacles of *Corah, Dathan* and *Abiram*, when the earth did cleave asunder and swallow them up: or rather as *Lot* drew out from his house in *Sodom* before it was consumed by fire from Heaven. Yet some hopes were retained on the Lords day that the Fire would be extinguished, especially by them who lived in the remote parts; they could scarcely imagine that the Fire a mile off should be able to reach their houses. Num. 16. 27,31,32. Gen. 19.

But the evening draws on, and now the Fire is more visible and dreadful: instead of the *Black* curtains of the night, which used to be spread over the City, now the curtains are *Yellow*: the smoke that arose from the burning parts, seemed like so much flame in the night, which being blown upon the other parts by the winde, the whole City at some distance seemed to be on fire. Now hopes begin to sink, and a general consternation seiseth upon the spirits of people; little sleep is taken in *London* this night; the amazement which the eye and ear doth effect upon the spirit, doth either dry up, or drive away the vapour which used to binde up the senses.

Some

Some are at work to quench the fire with water; others endeavour to stop its course, by pulling down of houses; but all to no purpose: if it be a little allayed, or beaten down, or put to a stand in some places, it is but a very little while; it quickly recruits, and recovers its force; it leaps, and mounts, and makes the more furious onset, drives back its opposers, snatcheth their weapons out of their hands, seiseth upon the Water-houses and Engines, burns them, spoils them, and makes them unfit for service. Some are upon their knees in the night, pouring out tears before the Lord, interceding for poor *London*, in the day of its calamity; but alas, I fear there are too few weeping *Jeremiah's* at the throne of grace: too few *Moses's* to stand in the gap, too few *Jacob's* to wrestle with the Lord, and hang about his arm. *Londons* sins were too great, and Gods anger against the City was too hot, so easily & presently to be quenched and allayed; and if by the intercession of some, a mitigation be obtained, so that the Lord doth not stir up all his wrath, utterly to destroy the place, as he did *Sodom* and *Gomorrah*; yet none can prevaile to call back that wrath, and reverse that decree which is gone forth against the City: The time of *Londons* fall is come; the Fire hath received its commission from God to burn down the City, and therefore all attempts to hinder it are in vain.

On the Lords day night the Fire had run as far as *Garlick-hithe* in *Thames-street*, and had crept up into *Cannon-street*, and levell'd it with the ground; and still is making forward by the water-side, and upward to the brow of the hill, on which the City was built.

On

On *Munday Grace-church-ſtreet* is all in flames, with *Lumbard-ſtreet* on the left hand, and part of *Fen-church-ſtreet* on the right, the Fire working (though not ſo faſt) againſt the winde that way: before it were pleaſant and ſtately houſes, behind it ruinous and deſolate heaps. The burning then was in faſhion of a *Bow*, a dreadful Bow it was, ſuch as mine eyes never before had ſeen; a Bow which had Gods *Arrow* in it with a flaming point; It was a ſhining Bow; not like that in the cloud, which brings water with it, and withall ſignified Gods Covenant not to deſtroy the world any more with water: but it was a Bow which had Fire in it, which ſignified Gods anger, and his intention to deſtroy *London* with Fire.

Now the Flames break in upon *Cornhill*, that large and ſpacious ſtreet, and quickly croſſe the way by the train of Wood that lay in the ſtreets untaken away, which had been pull'd down from houſes to prevent its ſpreading: and ſo they lick the whole ſtreet as they go: they mount up to the top of the higheſt houſes; they deſcend down to the bottom of the loweſt vaults and cellars; and march along on both ſides of the way, with ſuch a roaring noiſe, as never was heard in the City of *London*; no ſtately building ſo great, as to reſiſt their fury: the Royal Exchange it ſelf, the glory of the Merchants, is now invaded with much violence; and when once the fire was entred, how quickly did it run round the Galleries, filling them with flames; then came down ſtaires, compaſſeth the walkes, giving forth flaming volleys, and filleth the court with ſheets of Fire; by and by down fall all the

Kings

Kings upon their faces, and the greateſt part of the ſtone-building after them, (the Founders ſtatue only remaining) with ſuch a noiſe, as was dreadful and aſtoniſhing.

Then, then the City did ſhake indeed; and the inhabitants did tremble, and flew away in great amazement from their houſes, leaſt the flames ſhould devour them; *Ratle, ratle, ratle,* was the noiſe which the Fire ſtruck upon the eare round about, as if there had been a thouſand Iron Chariots beating upon the ſtones: and if you opened your eye to the opening of the ſtreets, where the Fire was come, you might ſee in ſome places whole ſtreets at once in flames, that iſſued forth, as if they had been ſo many great Forges from the oppoſite windowes, which folding together, were united into one great flame throughout the whole ſtreet; and then you might ſee the Houſes *tumble, tumble, tumble,* from one end of the ſtreet to the other with a great craſh, leaving the foundations open to the view of the heavens.

Now fearfulneſs and terrour doth ſurprize the Citizens of *London*; confuſion and aſtoniſhment doth fall upon them at this unheard of, unthought of Judgment. It would have grieved the heart, of an unconcern'd perſon, to ſee the rufull looks, the pale cheeks, the tears trickling down from the eyes, (where the greatneſs of ſorrow and amazement could give leave for ſuch a vent) the ſmiting of the breſt, the wringing of the hands; to hear the ſighs and groans, the dolefull and weeping ſpeeches of the diſtreſſed Citizens, when they were bringing forth their wives (ſome from their

their child bed) and their little ones (ſome from their ſick bed) out of their houſes, and ſending them into the Countreys, or ſome where into the Fields with their goods. Now the hopes of *London* are gone, their heart is ſunk; now there is a general remove in the City, and that in a greater hurry than before the Plague; their goods being in greater danger by the Fire, than their perſons were by the ſickneſs. Scarcely are ſome returned, but they muſt remove again, and not as before, now without any more hopes of ever returning, and living in thoſe houſes any more.

Now Carts, and Draies, and Coaches, and Horſes, as many as could have entrance into the City were loaden, and any money is given for help 5 *l.* 10 *l.* 20 *l.* 30 *l.* for a Cart, to bear forth into the Fields ſome choice things, which were ready to be conſumed; and ſome of the Countreys had the conſcience to accept of the higheſt price, which the Citizens did then offer in their extremity; I am miſtaken if ſuch money do not burn worſe, than the Fire out of which it was *rak'd*. Now Casks of Wine, and Oyl, and other commodities are tumbled along, and the owners ſhove as much of their goods as they can towards the Gate: every one now becomes a Porter to himſelf, and ſcarcely a back either of Man or Woman that hath ſtrength, but had a burden on it in the ſtreets: It was very ſad to ſee ſuch throngs of poor Citizens coming in, and going forth from the unburnt parts, heavy loaden with ſome pieces of their goods, but more heavy loaden with weighty grief and ſorrow of heart, ſo that it is wonderfull they did not quite ſink under theſe burdens.

Mun-

Munday night was a dreadfull night, when the wings of the night had shadowed the light of the heavenly bodies, there was no darkness of night in *London*, for the Fire shines now round about with a fearful *Blaze*, which yeilded such light in the streets, as it had been the Sun at noon day. Now the Fire having wrought backward strangely against the Winde to *Billings-Gate*, &c. along *Thames-Street* Eastward, runs up the hill to *Tower-Street*, and having marched on from *Grace-Church-Street*, maketh further progress in *Fen-Church-Street*, and having spread its wing beyond *Queen-hithe* in *Thames-Street* Westward, mounts up from the Water-side through *Dowgate*, and *old Fish-street* into *Watling-street*: but the great fury of the Fire was in the broader Streets; in the midst of the night it was come down *Cornhill*, and laid it in the dust, and runs along by the *Stocks*, and there meets with another Fire, which came down *Thred-needle-street*; a little further with another, which came up from *Wall-brook*; a little further with another, which comes up from *Bucklers-bury*, and all these four joyning together, break into one great flame at the corner of *Cheap-side* with such a dazling light, and burning heat, and roaring noise by the fall of so many houses together, that was very amazing; and though it were something stopt in its swift course at *Mercers* Chappel, yet with great force in a while, it conquers the place, and burns through it, and then with great rage proceedeth forward in *Cheapside*.

On *Tuesday* was the Fire burning up the very bowels of *London*; *Cheapside* is all in a light fire

in

in a few hours time) many Fires meeting there, as in the center; from *Soper lane*, *Bow-lane*, *Bread-ſtreet*, *Friday-ſtreet*, and *Old-change*, the Fire comes up almoſt together, and breaks furiouſly into the Broad-ſtreet, and moſt of that ſide of the way was together in flames, a *dreadful ſpectacle!* and then partly by the Fire which came down by *Mercers Chappel*, partly by the fall of the Houſes croſs the way, the other ſide is quickly kindled, and doth not ſtand long after it. Now the Fire gets into *Black-fryers*, and ſo continues its courſe by the water, and makes up towards *Paul's Church*, on that ſide, and *Cheap-ſide* Fire beſets the great building on this ſide, and the Church though all of ſtone outward, though naked of houſes about it, and though ſo high above all buildings in the City, yet within a while, doth yield to the violent aſſaults of the conquering flames, and ſtrangely takes Fire at the top; now the lead melts and runs down, as if it had been ſnow before the Sun; and the great beames and maſſy ſtones, with a great noiſe fall on the Pavement, and break through into Faith-Church under neath; now great flakes of ſtone ſcale, and peel off ſtrangely from the ſide of the Walls; the Conqueror having got this high Fort, darts its flames round about, now *Pater-noſter-rowe*, *Newgate-market*, the *old Baily*, and *Ludgate-hill* have ſubmitted themſelves to the devouring Fire, which with wonderful ſpeed ruſheth down the Hill into *Fleet-ſtreet*. Now *Cheap-ſide* Fire marcheth along *Iron-monger-lane*, *old Jury*, *Lawrence-lane*, *Milk-ſtreet*, *Wood-ſtreet*, *Gutter-lane*, *Foſter-lane*; Now it runs along *Lothbury*, *Cat-eaten-*

street, &c. From *Newgate-Market*, it assaults *Christ-Church*, and conquers that great building, and burns through *Martin's* lane towards *Alderſgate*, and all about so furiously, as if it would not leave a House standing upon the ground.

Now horrible flakes of fire mount up the sky, and the yellow smoke of *London* ascendeth up towards Heaven, like the smoak of a great *Furnace*; a smoak so great, as darkned the Sun at noon-day, (if at any time the Sun peeped forth, it looked red like blood) the Cloud of smoak was so great, that travellers did ride at noon day some miles together in the shaddow thereof, though there were no other cloud beside to be seen in the sky.

And if *Munday* night was dreadfull, *Tuesday* night was more dreadfull, when far the greatest part of the City was consumed: many thousands who on *Saturday* had Houses convenient in the City, both for themselves, and to entertain others, now have not where to lay their head; and the fields are the only receptacle, which they can find for themselves and their goods; most of the late Inhabitants of *London* lye all night in the open Ayr, with no other canopy over them, but that of the Heavens: The fire is still making towards them, and threatneth the Suburbs; it was amazing to see, how it had spread it self several miles in compass; and amongst other things that night, the sight of *Guildhall* was a fearfull spectacle, which stood the whole body of it together in view, for several hours together, after the fire had taken it, without flames, (I suppose because the timber was such solid

ſolid Oake) in a bright ſhining coale as if it had been a Pallace of gold, or a great building of burniſhed Braſs.

On *Wedneſday* morning, when people expected that the Suburbs would be burnt, as well as the City, and with ſpeed, were preparing their flight, as well as they could with their luggage into the Countreys, and neighbouring Villages. Then the Lord hath pitty on poor *London*; his bowels begin to relent; his heart is turned within him, and he *ſtayes his rough wind in the day of the Eaſt wind*; his fury begins to be allayed; he hath a *remnant of people in London*, and there ſhall a *remnant of houſes* eſcape; the wind now is huſht; the Commiſſion of the fire is withdrawing, and it burns ſo gently, even where it meets with no oppoſition, that it was not hard to be quenched, in many places, with a few hands: now the Citizens begin to gather a little heart, and encouragement in their endeavours to quench the Fire. A check it had at *Leaden-hall* by that great building; a ſtop it had in *Biſhopſgate-ſtreet*, *Fen-church-ſtreet*, *Lime-ſtreet*, *Mark-lane*, and towards the *Tower*; one means, under God, was the blowing up of houſes with Gunpowder. Now it is ſtayed in *Lothbury*, *Broad-ſtreet*, *Coleman-ſtreet*; towards the gates it burnt, but not with any great violence; at the *Temple* alſo it is ſtayed, and in *Holbourn*, where it had got no great footing; and when once the fire was got under, it was kept under, and on *Thurſday* the flames were extinguiſhed.

But on *Wedneſday-night*, when the people late of *London*, now of the fields, hoped to get a

little reſt on the ground, where they had ſpread their beds, a more dreadful fear fals upon them than they had before, through a rumour that the *French* were comming armed againſt them to cut their throats, and ſpoil them of what they had ſaved out of the Fire; they were now naked, and weak, and in ill condition to defend themſelves, and the hearts, eſpecially of the females, do quake, and tremble, and are ready to die within them; yet many Citizens having loſt their houſes, and almoſt all that they had, are fired with rage and fury: and they begin to ſtir up themſelves like Lyons, or like Bears bereaved of their whelps, and now *Arm*, *Arm*, *Arm*, doth reſound the Fields and Suburbs with a dreadful voice. We may gueſs at the diſtreſs and perplexity of the people this night, which was ſomething alleviated when the falſneſs of the alarm was perceived.

Thus fell great London, that ancient City! that populous City! *London*, which was the Queen City of the Land, and as famous as moſt Cities in the world; none ſo famous for the Goſpel and zealous profeſſion of the reformed Religion. And yet how is *London* departed like ſmoak, and her glory laid in the duſt? how is her deſtruction come, which no man thought of, and her deſolation in a moment? how do the Nations about gaze and wonder? how doth the whole Land tremble at the noiſe of her fall? how do her Citizens droop and hang down their heads? her Women and Virgins weep, and ſit in the duſt? Oh, the paleneſs that now ſits upon the cheeks! the aſtoniſhment and confuſion that covers the face,

face, the dismall apprehensions that arise in the minds of most, concerning the dreadful consequences which are likely to be of this fall of *London*? How is the pride of *London* stained, and beauty spoiled! her arme broken, and strength departed? her riches almost gone, and treasures so much consumed? The head now is sick? and the whole body faint; the heart is wounded, and every other part is sensible of its stroke; never was *England* in greater danger of being made a prey to a forraign power, than since the firing and fall of this City, which had the strength and treasure of the Nation in it. How is *London* ceased, that rich City! that joyous City! one corner indeed is left, but more than as many houses as were within the walls are turned into ashes.

The Merchants now have left the *Royal Exchange*; the buyers and sellers have now forsaken the streets: *Grace-church-street*, *Cornhill*, *Cheapside*, *Newgate Market*, and the like places, which used some time to have throngs of traffiquers, now are become empty of inhabitants; and instead of the stately houses which stood there last Summer, now they lie this Winter in ruinous heaps. The glory of *London* is now fled away like a Bird, the Trade of *London* is shattered and broken to pieces, her delights also are vanished, and pleasant things laid waste; now no chaunting to the sound of the Viol, and dancing to the sweet Musick of other Instruments; now no drinking Wine in Bowls, and stretching upon the beds of lust; now no excess of Wine and banquettings; no feasts in Halls and curious

diſhes; no amorous looks,& wanton dalliances; no ruffling ſilks, and coſtly dreſſes; theſe things in that place are at an end. But if houſes for ſin alone were ſunke, and fuel for luſt only were conſumed, it would not be ſo much; but the houſes alſo for Gods worſhip, (which formerly were a bulwark againſt the fire, partly through the walls about them, partly through the fervent prayers within them) now are devoured by the flames,and the habitations of many who truly fear God, have not eſcaped; and in the places where God hath been ſerved, and his ſervants have lived; now nettles are growing; owles are ſcreeching; thieves and cut-throats are lurking: A ſad face there is now in the ruinous part of *London*: and terrible hath the voice of the Lord been, which hath been crying, yea roaring in the City by theſe dreadful judgments of the Plague and Fire, which he hath brought upon us.

Thus you have the Narration of the judgments themſelves.

SECT. VII.

2. *Concerning the Cauſe of theſe Judgments; why hath the Lord ſpoken by ſuch terrible things, in the City of London?*

IN giving an account hereof, I ſhall make uſe of the ſecond Doctrine obſerved from the words:

That

That when God ſpeaks moſt terribly, he doth anſwer moſt righteouſly.

They are Gods judgments, and therefore they muſt needs be righteous judgments; Can there be unrighteouſneſs in God? No, in no wiſe: for how then could he be God? How then *could he judge the world? Let God be true, and every man a lyar. Rom.*3.5,6. Let God be righteous, and all the world unrighteous: for light may more eaſily depart from the Sun, and heat be ſeparated from the fire; and the whole creation may more eaſily drop into nothing, than God ceaſe to be juſt and righteous, in the ſevereſt judgments which he doth inflict upon the children of men.

If any profane mockers do reply againſt God, and reflect upon his righteouſneſs and goodneſs towards his own people, becauſe theſe judgments have fallen ſo ſore upon *London*, the Glory of the Land, yea of the World, for the number of godly perſons (as in ſcoff they call them) which dwell in it; if God were ſo righteous and favourable to the Godly, would he bend his bow, and ſhoot ſo many arrows amongſt them as he did in the viſitation by the Plague, whilſt he ſuffered ſo many notoriouſly wicked perſons to eſcape? would he ſend the Fire to conſume ſo many habitations of the Godly, whilſt the houſes of the moſt vicious and vile were preſerved? I ſhall labour to ſtop the mouths of ſuch, who are ready to open them againſt the King of Heaven, by propoſing to conſideration theſe following particulars.

1. *That Gods way is ſometimes in the Sea, and his paths in the great Waters; and his foot-ſteps are*

not known. Pſal.77.19. *That his judgments are unſearchable, and his waies paſt finding out.* Rom.11. 33. And that even then *he is righteous in all his waies, and holy in all his works,* Pſal.145.17. And *when clouds and darkneſs are round about him, righteouſneſs and judgment are the habitation of his Throne.* Pſal. 97. 2. And when *his judgments are a great deep, his righteouſneſs is like the great Mountains.* Pſal. 36.6. We do not underſtand all the myſteries of nature, neither are we acquainted with all the myſteries of State; and if there be ſome myſteries in Gods way of governing the World, and diſtributing temporal mercies and judgments, which we do not apprehend in every thing the meaning of, and cannot ſo fully trace Gods righteouſneſs and goodneſs therein, let us ſay it is becauſe our eyes are ſhut, and that we are covered with darkneſs: Therefore let us ſhut our mouths too, and ſeal up our lips with ſilence, not daring in the leaſt to utter any thing which may derogate from theſe attributes in God, which are as inviolable and unchangeable as his very Beeing. This might be ſaid if the reaſon were more abſtruſe than it is.

2. But ſecondly, the reaſon of Gods judgments and righteouſneſs therein, with the ſalve of his goodneſs towards his own people, may be apprehended, if we conſider.

1. That theſe Judgments of Plague and Fire are both of them *National* judgments.

1. The judgment of the Plague was National; in as much as *London* was the chief City, in as much as the Kings Court was here, and moſt Countries had relations here; and all Countries had

had concernments here: moreover the Plague was not only in *London*, and *Weſtminſter*, and and places neer adjacent, but it was diſperſed into the Countries at a farther diſtance, as *Cambridge*, *Norwich*, *Colcheſter*, and other Towns, where it raged either the ſame or the next year, as much proportionably as it did in *London*.

2. The Judgment of the Fire which burned down only the City, and left *Weſtminſter* and the Suburbs ſtanding, and did not reach into the Countreys, yet was a National judgment, becauſe *London* was the Metropolis of the Land, becauſe the Beauty, Riches, Strength, and Glory of the whole Kingdom lay in *London*: and it was not the inhabitants of the City who alone did ſuffer by this fire, but the whole Land more or leſs, do and will feel the ſmart hereof.

2. Theſe Judgments then being National: it is not unreaſonable to ſay, that National ſins have been the cauſe of them: and if ſo, we may readily finde a reaſon of Gods righteouſneſs in theſe proceedings; when the ſins of the Land are ſo obvious and ſo hainous. He is a great ſtranger in *England*, that doth not know how wickedneſs hath abounded in theſe later years; his eyes muſt be faſt ſhut, who doth not ſee what a deluge of profaneneſs and impiety hath broken in like a mighty torrent, and overflowed the Land; that hath not taken notice of thoſe bare-fac'd villanies which have been committed amongſt us, which is a great queſtion whether any ages before us could parallel; we read in Scripture of *Sodom* and *Gomorrah*, and the wickedneſs ſometime

time of *Jerusalem*; Profane Histories and Travellers make mention of *Rome*, *Venice*, *Naples*, *Paris*, and other places very wicked, but who can equal *England*, which calls it self Christian and Protestant, for such desperate and audacious affronts and indignities which have been offered to the Highest Majesty, by the Gallants (as they are called) of our times: How was Hell as it were broke loose, and how were men worse than those which in our Saviours time were possest with devils, who cut themselves with stones, and tore their own flesh; even such who went about like so many Hell-hounds and incarnate devils, cursing and banning, swearing and blaspheming, inventing new oaths, and glorying therein, delighting to tear the name of God, and to spit forth their rancour and malice in his very face? and can we then be at a loss for a reason of Gods righteousness in his thus punishing *England*, by beginning thus furiously with *London*? When there were so many Atheists about *London*, and in the Land, who denied the very being of God, when so many Gentlemen (who lookt upon it as one piece of their breeding, to cast off all sentiments of a Deity) did walk our streets, and no arguments would work them to a perswasion of the truth of Gods being, shall we wonder if the Lord appears in a terrible way, that he might be known by the judgments which he executeth? When so many denied the Divine Authority of the Scriptures, the very foundation of our Christian faith, and reckoned themselves by their principles amongst Turks, Pagans, and other Infidels, however they called themselves Christians,

ſtians, and hereby put ſuch an affront upon the Lord Jeſus Chriſt, the only Son of the moſt high God, is it ſtrange that the Lord ſhould ſpeak ſo terribly to ſhew his indignation? when there was ſuch blowing at, and endeavours to put out that light, which would ſhew Men the way to Heaven; ſuch hatred and oppoſition againſt the power of godlineſs; when the name of a Saint was matter of deriſion and ſcorn; when there was ſuch wallowing in filthy fornication, and adultry, in ſwiniſh drunkenneſs and intemperance; when ſuch oppreſſion, bribery, ſuch malice, cruelty, ſuch unheard of wickedneſs and hideous impiety grown to ſuch a heighth in the Land; may not we reaſonably think that ſuch perſons as were thus guilty, being in the Ship, were a great cauſe of the ſtorme of Gods anger, which hath made ſuch a ſhipwrack.

The Plague indeed when it was come, made little diſcrimination between the bodies of the righteous, and the bodies of the wicked; no more doth grace; the difference is more inward and deepe; it is the ſoul begins to be glorifyed hereby, and hath the ſeed of eternal life put into it, when it doth paſs the new birth; but the body is not changed with the ſoul, the body remains as it was, as frail and weak, and expoſed to diſeaſes and death, as before, and as the body of any wicked perſon; and therefore the infectious diſeaſe of the Plague, coming into a populous City, the bodies of the righteous; amongſt the reſt, receive the contagion, and they fall in the common calamity; there is a difference in the manner of their death, and

a difference in their place, and ſtate after death, as hath been ſpoken of before, but the kind of death is the ſame.

So the fire doth make no diſcrimination between the Houſes of the godly, and the Houſes of the ungodly, they are all made of the ſame combuſtible matter, and are enkindled, as bodies infected, one by another; indeed the godly have God to be their habitation, and they are Citizens of the new *Jeruſalem*, which is above, a City which hath foundations, whoſe builder and maker is God; an abiding City, which the fire cannot reach, and their perſons are ſecured from the flames of eternal fire in Hell, but they have no promiſe nor ſecurity for the preſervation of their Houſes from fire here in this World. The judgments of the plague and fire being ſent, work according to their nature, without diſtinguiſhing the righteous.

But if we further enquire into the reaſon, why the plague was ſent the laſt year, and ſuch a plague as hath not been known this forty year, which raged ſo ſorely, when there was no ſuch ſultrineſs of weather (as in other years) to encreaſe it; and why the fire was ſent this year, and ſuch a fire as neither we, nor our fore-fathers ever knew, neither do we read of in any Hiſtory of any ſo great in any place, in time of peace; what ſhall we ſay was the cauſe of theſe extraordinary national judgments, but the extraordinary national ſins. It was an extraordinary hand of God which brought the plague, of which no natural cauſe can be aſſigned, why it ſhould be ſo great that year, more then in former years, but

that

that ſin was grown to greater heighth; and that a fire ſhould prevaile, againſt all attempts to quench it, to burn down the City, and that judgment juſt following upon the heels of the other; what reaſon can be aſſigned, but that *Englands* ſins, and Gods diſpleaſure hath been extraordinary; God is a God of patience, and it is not a light thing will move him; he is ſlow to anger, it muſt needs be then ſome great provocation which makes him ſo furious; he is highly offended, before he lifts up his hand; and he is exceedingly incens'd, before his anger breaks forth into ſuch a flame; for my part, I verily think, if it had not been for the crying abominations of the times, which are not chiefly to be limited to the City of *London*, and if the means of Gods preſcription, according to the *Rule* of his *Word*, which *England* ſometime could, had by *England* been made uſe of, that both Plague and Fire had been prevented.

3. Moreover it may be ſaid that ſome particular perſons by ſome more peculiar, and notorious ſins in the City may have provoked the Lord to bring puniſhment upon the whole place, if the Land were not ſo generally profane and wicked, the heathen could ſay.

Πολάκι καὶ ξύμπασα πόλις κακοῦ ἀδρὸς ἐπαυρεῖ.

A whole City may be puniſhed for the wickedneſs of one Man; yea we read of *David*, though ſo good a man, yet when he numbred the people (a ſmall ſin in compariſon with the ſins of ſome others in our days) God was provoked to ſend ſuch a dreadful Plague, not on himſelf, but upon his people, that there dyed 70000 men by it in

three

three days, and *David* said, *I have sinned and done wickedly, but these sheep, what have they done?* 2 *Sam.* 24.10--18.

4. If it be enquired how Gods mercy to his people doth appear, when these judgments have fallen so heavy upon many of them?

I Answer,

1. Those of his own people, who have fallen by the Plague, are received to greater grace and mercy in Heaven, than here they were capable of, and they are moreover delivered from evil to come, which hath since, and may further come upon us.

2. Those whose houses have fallen by the fire, the Lord could, and confident I am, the Lord hath made them greater gainers another way, they have lost it may be much in temporal things, but they are or may be, if they be not wanting to themselves, gainers in spiritual things, which are of a higher and more excellent nature; I have known and heard of many of Gods people whose houses are burnt, and goods spoyled, who have taken the loss with so much chearfulness, humility, meekness, patience, contentment, and thankfulness that any thing was saved, if it were only their lives, that it hath been my wonder and joy; to gain such a spirit hath more of good, than the loss of all externall enjoyments hath of evil.

3. Further, if these judgments have fallen upon Gods people, we must know that they have their sins, which have deserved them, possibly some have begun now to comply with the wicked in their wicked wayes, it may be they were grown more loose in their walking, and formal in the

the ſervice of God, & their hearts more ſet on the World, of which ſins more largely when I come to ſpeak of the ſins of the City; and the ſins of Gods people have more hainous aggravations, than the ſins of the wicked, being committed againſt clearer light, dearer love, ſweeter mercies, ſtronger obligations, and therefore provoke God the more to wrath; therefore he threatneth his own people eſpecially to puniſh them when they tranſgreſs, *Am.* 3. 2. *You only have I known of all the Families of the Earth, and therefore I will puniſh you for your iniquities.*

5. Beſides, they may have need of awakening judgments to rouze them, and humble them for ſin, to looſen and wean them from the World; and it is in love and faithfulneſs, that God doth inflict ſuch judgments upon them.

6. Laſtly, we muſt remember, that it is Gods uſual courſe to begin with his own houſe, 1 *Pet.* 4. 17. *Judgement begins at the Houſe of God.*

5. To conclude, Do any of the ungodly queſtion Gods righteouſneſs, becauſe in theſe common calamities, they have hitherto ſurvived and eſcaped?

1. It is but an ill requital and ill uſe, which they make of Gods patience and goodneſs which he hath exerciſed towards them, that hereby he might lead them unto repentance, *Rom.* 2. 4, 5.

2. Let them ſtay a while, and God will anſwer them himſelf, and give them an experimental conviction of his righteous judgments, 1 *Pet.* 4. 17, 18. *If judgment begin at the houſe of God, what ſhall the end be of them that obey not the Goſpel? and if the righteous ſcarcely be ſaved, where ſhall*

the

the ungodly and ſinners appear? we read *Pſal.*75.8. *Of a Cup of red Wine in the hand of the Lord,* he may give his people to drink the top of it, but the moſt bitter and dreggiſh part, which is at the bottome, the *wicked ſhall wring forth and drink*; if God whip his children with rods, he will ſcourge his enemies with ſcorpions.

I am perſwaded that the notoriouſly ungodly of this generation will not go out of this World, without ſome remarkable temporal judgment; and that the Lord will make them feel ſomething even here, what an evil thing, and a bitter it is ſo audaciouſly to fly in the face of the great God, by their hideous oaths and blaſphemies, by their horrid wickedneſs and abominations, whereby they do as it were challenge God to do his worſt againſt them; and when God doth draw forth his glittering Sword, and make ready his ſharp arrow upon the ſtring; when God doth cloathe himſelf with fury, as with a garment, and his hand doth take hold on vengeance; when their iniquities are grown fully ripe, and the day of their viſitation and recompence is come, how then will theſe ſinners of *England* be afraid, and what amazing terrour will there then ſurprize this vile generation? *Can their hearts endure, or their hands be ſtrong in the day that the Lord ſhall deal with them?* *Ezek.* 22.14. Then the Lord will roar from his holy habitation, with ſuch a terrible voice, as ſhall make their ears to tingle, their hearts to quake and tremble; he will roar like a Lion, and tear them in pieces, when there ſhall be none to deliver. If the ſhaking of his rod hath moved them, and the beginning of his judg-

ments,

ments, which he hath executed upon others, hath affrighted them; what will their behaviour be when the ſcourge is laid upon their own backs, and judgment ſhall fall upon their own heads! Surely the judgments intended purpoſely for the moſt ungodly, are not yet come; yet, as they are like to be exceeding great, becauſe more of pure, and unmixt wrath will accompany them: ſo they are like to be very neer; becauſe they are filling up the meaſure of their wickedneſs ſo faſt, and they ſeem to be arrived even to the uttermoſt of ſin; ſurely their judgment doth neither linger, nor ſlumber, but is upon the wing, haſtning towards them; ſurely the arme of the Lord is awakened, and lifted up on high, and though infinite patience doth hold it up a little while, to try whether the judgments already executed upon others, before their eyes will work any good effect upon them, ſo as to awaken them, and ſtop them, and turn them from their evil wayes; yet, if they proceed in their ſinfull courſe, his arm I am perſwaded will come down with ſuch force and fury upon them, that their deſtruction ſhall be remarkable to all that are round about them: and I have much of that perſwaſion, that the Lord will as it were hang up many of the villains of our times, who have been guilty of ſuch treachery and rebellion againſt the great King of heaven, as it were in chains, and make their puniſhment here as notorious as their ſins have been, that the whole World may hear and fear, and take heed of ſuch vile practiſes: I ſuppoſe they may not now expect it, nor fear it, no more than the old World did their drowning, or *Sodom*

and *Gomorrah* did their burning, becauſe deceitful ſin hath hardned their hearts; long cuſtome in ſin, with impunity hath ſeared their conſciences, as with a hot Iron: but then they are in the greateſt danger, when they ſleep with the greateſt ſecurity; when Men grow deſperately hardned againſt often, and all reproofs, by word, and rod too, what followes, but *ſudden deſtruction and that without remedy? Prov.* 29. 1. *and when men cry peace and ſafety, then ſudden deſtruction cometh upon them, as travel upon a Woman with childe, and they ſhall not eſcape,* 1 *Theſſ.* 5. 3. And if ſome of this untoward and wicked Generation do drop away without a remarkable temporal deſtruction; God will make his righteouſneſs evident to them, in the other World, when he claps up their ſouls cloſe Priſoners in the loweſt dungeon of Hell, appointing black Devils to be their Jaylors, flames of fire to be their cloathing, hideous terrours and woe to be their food, *Cain, Judas*, and other damned tormented ſpirits to be their companions, where they muſt lye bound in chains of darkneſs, till the judgment of the great day; and when the general aſſize is come, and the Angels have blown the laſt Trumpet, and gathered the elect to the right hand of Chriſt, then they will be ſent with the Keys of the bottomleſs Pit, and the Priſon will be opened for a while, and like ſo many Rogues in Chains, they ſhall together with all their fellow ſinners be brought forth, and finde out the dirty fleſh of their bodies, which like a naſty ragg they ſhall then put on, and with moſt rufull looks, and trembling joynts, and horrible ſhreeks, and unexpreſſible confuſion and terror

terrour, they ſhall behold the Lord Jeſus Chriſt, whom in life time they deſpiſed and affronted, come down from Heaven in flaming fire, to take vengeance upon them, who will ſentence them to the flames of eternal fire, and drive them from his Throne and preſence into utter darkneſs, where they muſt take up their lodging for evermore. *Then, Then* there will be a clear revelation of the righteous and dreadful judgments of this great God unto the world, and upon this accurſed generation.

But more fully to clear up the reaſon of *London's* judgments, and the righteouſneſs of God herein; God hath indeed ſpoken very terribly, but he hath anſwered us very righteouſly. *London* was not ſo godly, as ſome ſpeak by way of ſcoff: no! If *London* had been more generally godly, and more powerfully godly, theſe judgments might have been eſcaped, and the ruins of the City prevented; No! it was the ungodlineſs of *London*, which brought the Plague and fire upon *London*. There was a general Plague upon the heart, a more dangerous infection, and deadly Plague of ſin, before there was ſent a Plague upon the body; there was a fire of divers luſts which was enkindled, and did burn in the boſome, ſom t mes iſſuing out flames at the door of the mouth, and at the windows of the eyes of the inhabitants, before the fire was kindled in the City, which ſwallowed up ſo many habitations. We have fallen, thouſands of perſons into the grave by the Plague, thouſands of houſes, as a great monument upon them, by the fire; and whence is it? *we are fallen by our iniquities.*

Hoſea 14. 1. *the Crown is fallen from our heads*; and what is the reaſon? *becauſe we have ſinned againſt the Lord. Lam.* 5. 16. God hath ſpoken terribly, but he hath anſwered righteouſly; as he gives great and eſpecial mercies in anſwer unto prayer: ſo he ſendeth great and extraordinary judgments in anſwer unto ſin; there is a voice and loud cry, eſpecially in ſome ſins which *entreth into the ears of the Lord of Sabbath.* 1 *Sam.* 5. 4. When God ſpeaks by terrible things, he makes but a righteous return to this cry.

And though theſe Judgments of Plague and Fire are National judgments, and may be the product of National ſins, and I verily am perſwaded, that God was more highly provoked by ſome that dwelt out of the City, than with thoſe which dwelt in it; I mean the profane and ungodly generation, who chiefly did inhabit more remotely; and that God, being ſo provokt, was the more ready to ſtrike, and let his hand fall ſo heavy upon *London*; yet ſince many of the ungodly crew were got into the City it ſelf, and moſt in the City, that were not of them, & did not dare to commit their impieties, yet made themſelves guilty, by not mourning for them, and labouring in their place what they could after a redreſs; and ſince *London* it ſelf hath been guilty of ſo many crying ſins (as I ſhall endeavour to ſhew,) Gods righteouſneſs in the terrible things of *London* will be evident, eſpecially if we conſider

1. *That God hath puniſhed* London *no more than their iniquities have deſerved.*

2. *That God hath puniſhed* London *leſs than their iniquities have deſerved.*

1. God

1. *God hath punished* London *no more than their iniquities deserved*; Great sins deserve great Plagues; and have not the sins of *London* been great? Let us make an inquiry after *Londons* sins.

Here I shall offer some sins to consideration, and let *London* judge whether she be not guilty, and whether the Lord hath not been plaguing her, and burning her, and possibly, yea probably will bring utter ruin and desolation upon her, except she see and mourn and turn the sooner: It is out of dear and tender love to *London* (with whom I could willingly live and die) that I write these things to put them in mind of their sins, that they might take some speedy course for a redress and turning away the fierce anger of the Lord which is kindled against them for sin, lest he next proceed to bring utter ruin upon them: surely they have not more reason to think that Gods anger is turned away since the fire, than they had to think it was turned away after the Plague; but rather they may conclude, that though the fire of the City bee quenched, yet the fire of Gods anger doth burn still more dreadfully, than the other fire; and that his hand is stretched out still to destroy. Therefore, O all yee inhabitants about *London* open your eyes, and ears, and hearts, and suffer a word of reproof for your sins; and deal not with this Catalogue of your sins as *Jehojakim* did with *Jeremiah's* roll, who burnt it in the fire, not being able to bear his words; but do with it as *John* did with his little book, eat it and digest it, though it be

bitter in the mouth, as well as in the belly; it is bitter Physick, but necessary for the preservation of a sick languishing City, which is even ready to give up the Ghost.

And here I shall begin with more Gospel-sins, which, though natural conscience is not so ready to accuse of, yet in the account of God are the most heinous sins: And I would have a regard not only to latter, but also to former sins, which, possibly, may now be more out of view, and forgotten, and which some may be hardned in, because the guilty have not been so particularly and sensibly punished (though Gods sparing of them hath been in order to their repentance) or their punishments in some kinde hath been accounted by them no punishments, or their punishments have been mistaken, and their hearts have swelled against instruments made use of by God therein, instead of accepting of the punishment of their iniquity, and humbling themselves deeply before the Lord. I say I would call to remembrance former sins, as well as latter, which are more visible now and apparent: for as God, being so slow to anger, hath not been quickly moved to such indignation; but, as we have reason to think, that his wrath hath been a long time boiling in his breast, before it was raised to this heighth as to boile over, and pour down Plague and Fire upon the City of *London*: so we may reasonably infer, that sins committed by *London* long agoe, were the fuel put under, that caused this boiling of his anger, which, because other judgments have not wrought the kindly effect of repentance, the Lord hath been

provoked

provoked to expreſs this way, which hath been more feeling and dreadfull. Moreover when I reckon up *London*'s ſins, I would not reflect alone upon any one party, in as much as all parties have ſinned, and I believe the Lord hath been offended with all, as in his judgments he hath made no difference, that all might be awakened to ſee their faults with ſorrow and ſhame. And if it were fit, I would begin here with my ſelf, being perſwaded that my ſins, more then thouſands of others, have helpt to fill up the Viol of Gods anger; but as I go along, I ſhall endeavour by the grace of God to apply to my ſelf the ſins which conſcience will accuſe of, that I may bewail and amend: and I would beſeech every one of you, that caſt your eyes upon theſe lines, to do the like, and to compare them with thoſe lines, which are written in the Book of your conſciences, and where you finde a tranſcript, read and read again, conſider and lay to heart, get to your knees, confeſs and labour to drop, at leaſt ſome teares into the Bottle, which if this little Book might help gather from your eyes, and you could be perſwaded to pour forth ſuch waters before the Lord, they might help to quench the violence of the Fire of Gods anger, which we have reaſon to fear is ſtill burning againſt us.

SECT. VIII.

A Catalogue of London's *sins, which have provoked the Lord to speak with so terrible a voice in the City.*

1. THE *first sin of* London *is slighting of the Gospel.* The Gospel in *England* hath above this hundred years shined forth out of the clouds of Popery and Antichristianisme, which before did over-spread the Land; and in no place of *England* hath the Gospel been preached with greater power and purity than in *London*; and what entertainment hath it found? hath it been valued according to its worth and excellency? hath it been received as if it had come down from the God of Heaven, expressing his love and good-will towards the children of Men, as if it had brought such good newes and tidings, as salvation by Jesus Christ?

Read the elogium which the Apostle *Peter* gives of the salvation made known by the Gospel, 1 *Pet.* 1. 10, 11, 12. *Of which salvation the Prophets have enquired, and searched diligently, who propheſied of the grace that should come unto you: ſearching what, or what manner of time the ſpirit of Christ which was in them, did ſignify when it teſtified before-hand the ſufferings of Christ, and the glory that ſhould follow: unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things, which are now reported unto you, by them that have preached the Goſpel unto you, with the holy Ghoſt ſent down from Heaven, which things the Angels deſire*

ſire to look into. The Prophets of old did enquire and ſearch, but did not ſo clearly underſtand the Goſpel, as now it is revealed, our Saviour tells his Diſciples, *Luke* 10. 24. That *many Prophets and Kings had deſired to ſee the things which they ſaw and had not ſeen them, and to hear the things, which they did hear, and had not heard them*; for indeed *this myſtery was hid from ages and generations which God then made manifeſt unto the Saints*, *Col.* 1. 26. And the Apoſtle *Paul* tells us, that though the miniſtration of the Law were glorious, in ſo much that it made the face of *Moſes* to ſhine, unto whom the Law was revealed upon the Mount, yet that it had no glory, in compariſon with the miniſtration of the Goſpel, whoſe glory did ſo far excell, 2 *Cor.* 3. 7, 10. the myſteries of Gods wiſdome and love revealed in the Goſpel, being ſo glorious, ſurely are worthy of acceptation and eſteem, eſpecially when the Angels who are not ſo much concerned, deſire to look into theſe things, unto whom it is ſaid, *Eph.* 3. 10. *Is made known by the Church the manifold wiſedome of God.* And yet theſe great things, which have been reported by them, who have preached the Goſpel, with the Holy Ghoſt ſent down from Heaven, have been undervalued in *London*. The Goſpel hath been ſlighted in *London*, and though ſome have been more notoriouſly guilty, yet who can altogether excuſe themſelves from this ſin? Now that the conviction may be more full, I ſhall charge the ſin more particularly.

1. The *ignorant* perſons in *London* have been guilty of this ſin, the light of the Goſpel hath ſhin'd about them, but they have muffled up themſelves

ſelves in darkneſs, and ſuffered Sathan to keep them hood-wink'd, leaſt the light of the glorious Goſpel ſhould enter, and lead them out of his ſnare; thouſands in the City have been *affectedly* ignorant: though they have had means of knowledge, ſo near, and ſo eaſy to come by, multitudes have periſhed out of *London*, and multitudes ſtill remain in their ignorance. O the neglect that there hath been of learning Catechiſms! and how few have endeavour'd to acquaint themſelves with the Principles of the Chriſtian Religion, that they might have the more full and clear underſtanding of the Goſpel?

2. The *vicious* and *profane* have been guilty of ſlighting the Goſpel, how many ſuch perſons have there crouded, and are ſtill crouding out of *London* into Hell, when the light of the Goſpel ſhined upon them, which would have guided them in the way to Heaven: becauſe this light hath been too troubleſome in its diſcovery, and reproof of their dear and ſweet ſins; they have hated it, and endeavoured to fly as far as they could from it, or to ſhut their eyes as hard as they could againſt it.

3. The *civil* perſons alſo have been guilty, there have been many ſober Citizens, and Matrons, civil youths, and virgins, who have been free from the groſs pollutions, which are in the World through luſt, who have been diligent in their calling, juſt in their dealings, courteous, and ſweet natur'd in their demeanour, and yet without the leaſt degree of the power of godlineſs, without which it is impoſſible they ſhould be ſaved, alas! none of theſe have given any warme

warme welcome unto the Goſpel in their hearts, which hath been ſo long preached in the City: the kindneſs of a friend hath been eſteemed by them, but the kindneſs of God hath not been regarded: if a Meſſenger had come and told them how they might ſave their eſtates, when in danger of loſs, or how to ſave their relations when in danger of death; O how welcome would ſuch a meſſenger and tidings have been? but when Miniſters have preached the Goſpel unto them, which tells them how they ſhould ſave their ſouls, in danger of death and hell, ſuch tidings have had no reliſh with them, as if they had no ſouls, or were in no danger: the light hath ſhined before them, but there hath been a cloud in their eye, they could not diſcern it; or they have look'd upon it afar off, they have not drawn neer, and brought it home, and ſet it up in their boſomes, that they might order themſelves, and whole converſations, according to its guidance and direction.

4. The *Hypocrites* have been guilty of this ſin, theſe have drawn neerer to this light, than any of the former; ſo neer, that they have ſeem'd to be cloathed with its beames, they have lighted their Lamps hereby, and have ſhined forth in a glorious blaze of an outward profeſſion, yet there hath been even in theſe an inward ſecret diſreliſh of the Goſpel, eſpecially of ſome things in it; there have been ſome ſecret rooms in their hearts into which they would not ſuffer the light to enter, leaſt it ſhould diſcover thoſe beloved *Dalilah's* which there they have nouriſhed and brought up, they have been rotten at the Core, and have had ſome unmortified luſt within, which the World hath

hath not taken notice of; so that if the Gospel hath been received by them, it hath been only in the outward form, not in the inward power; if the light hath been received, it hath been without its heat and life. Hence it hath come to pass that some of these Hypocrites, who seemed to be Stars of the first magnitude, have proved only Blazing-stars and Commets, which in a short time have fallen and sunk into wilde opinions, or fearful Apostacy.

5. The *Erronеus* have been guilty of this sin; some and not a few in *London*, under this glorious Sun-shine of the Gospel, which hath come from Heaven, have lighted a Candle at the Fire of Hell, and laboured to set it up in opposition to the true Light of the Gospel, crying out, New Light, new Light. Sathan himself hath appeared in *London* like an Angel of Light, and employed his Emissaries and wicked instruments (who have seemed to be Ministers of righteousness, but have had a wolfish ravenous heart under the dress and cloathing of the sheep) to vent many damnable and destructive opinions in our Church, under pretence of new discoveries and revelations of the spirit; and though this false and Taper-light could never abide the test, and put forth any beams of convincing truth, but darkned and disappeared upon the approach of the Sun, where it shined in its power; yet too many whose eyes were too sore to look upon the glorious beams of the Sun, and yet withall their hearts too fearful to remain wholly in the dark without any shew of light, did withdraw themselves from the former, and

sought

ſought after the later in dark corners, where alone ſuch rotten wood could ſeem to ſhine, and ſuch candles could give forth any light, and chooſing night rather than day, they followed theſe falſe wandring fires, though they were led by them into many a precipice.

It is ſad to remember, and ſeriouſly to conſider what errours and ſtrong deluſions have abounded and prevailed in our Goſpel-daies. How many falſe teachers have there been among us, which have crept in at unawares? how many Jeſuits and Prieſts ſent from *Rome* and other places, to rend and tear our Proteſtant Church to pieces, that they might make way for the introduction of Popery, at leaſt to caſt a diſgrace upon Proteſtantiſm, and delude many *of us* with the opinions they have broached, and to confirm *their own* in their deluſions; thus many cunning & learned Jeſuits have diſguiſed themſelves in the habit of Taylors, Shoo-makers, and of other mechanical Tradeſmen, that they might ſeem to the people to have been taught thoſe things by the Spirit, which have been the product of much ſtudy; thus theſe curſed villains, of old ordained to condemnation, have privily brought in damnable hereſies, ſome calling themſelves Quakers, others Ranters, others Seekers, others Antinomians, others Browniſts, others Anabaptiſts; putting themſelves into any ſhapes, that they might miſ-lead, and the better lye in wait to deceive poor ſouls; ſome denying the Lord that bought them, ſetting up the fancy of a Chriſt within them for their Saviour; others denying the foundation, undermining the Divine Au-

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thority of the Scriptures; others labouring to overthrow the Doctrine of Justification, and striking at most fundamental Doctrines in the Christian faith; and all of them endeavouring to undermine the ministry of Christs institution, and sending, calling them Anti-Christian, *Baals* Priests, False Prophets, doing what they could to bring them and their ministry out of esteem, that they might the more effectually prevaile with the people to receive their false doctrines, and arm them hereby against an undeceivement; and sweetning their poison with good words and fair speeches, they have deceived the hearts of the simple, so that many did follow their pernicious waies, by reason of whom the way of truth hath been evil spoken of, and what ever good words they had, they were but feigned words, whereby they made merchandize of souls, *Whose judgment now a long time lingreth not, and whose damnation slumbreth not.* 2 *Pet.* 2. 1, 2, 3.

These the Apostle calls spots and blemishes, sporting themselves with their own deceivings, Wells without Water, Clouds carried about with a Tempest, Raging waves of the Sea, foaming out their own shame, Wandring stars, unto whom is reserved blackness of darkness for ever. 2 *Pet.* 2. 13, 17. *Jud.* 13.

And yet many of these were hearkned unto, and adheared unto by too many in *London*, rather than the true Gospel Ministers, commissioned by the Lord Jesus Christ himself, and ordained according to the Prescription of his Word.

Then many Lay-men, some gifted, (who would have given a better account of their gifts at the

great

great day had they kept their ſtation) and ſome without gifts, but with a great meaſure of ignorance and confidence, did ſtep up ſometimes into Pulpits, often took upon them to preach in private, invading the office, and intruding into the work of Chriſts Embaſſadours, which he hath appointed a peculiar office for, and which he hath ſet a hedge about more than any other office we read of in Scripture; but they ventured to break over the hedge, I am confident to the affronting and diſpleaſing of the *great King*, whoſe repreſentatives in the world his Embaſſadours are; and not only ſilly women were led captive by the deceivers which crept in when ſo many took liberty to preach, but alſo men who profeſſed themſelves to be wiſe, and to have attained to a degree of light above the vulgar; yet forſaking the Miniſtery and Ordinances of Jeſus Chriſt, appointed to continue unto the end of the world, for the inſtructing, perfecting, and eſtabliſhment of Saints in knowledge and faith, they became fools and *children, toſſed to and fro with every mind of doctrine, by the ſlight of them* which led them aſide. *Eph.*4.11,12,13,14.

Now all theſe perſons have been ſlighters of the Goſpel of Jeſus Chriſt, the Ignorant, the Profane, the Hypocrite, and the Erroneous; and if you place them all in one company, how few will there remain in *London*, that have ſincerely and heartily imbraced the truth as it is in Jeſus, and upon whom the Goſpel hath made a powerful and ſaving impreſſion? And even amongſt thoſe that have been affected and converted by the preaching of the Goſpel, and had it greatly

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in esteem at first hearing and believing; how was their esteem of the Gospel fallen, and their affection cooled? did not Gospel-ordinances begin to loose their worth and excellency, and grow tedious and wearisome unto them? O how generally unthankful was *London* for the Gospel priviledges and liberties! yea, many began to be very nice and wanton, & the Gospel was not relished, unless it were served up with such neatnesses & dressings, in which some Ministers possibly did too much endeavour to please themselves and the people, and then the sauce was more relished than the food it selfe; and the appetite of many was so spoiled, that plain wholsome soul-saving truths would not down with them. *Londoners* began to be glutted with the Gospel, and like the *Israelites* in the Wilderness, their souls began to loathe the Mannah which came down from Heaven; a strange curiosity there was in spiritual pallates, which in many turned to a loathing of the food, in so much that the Gospel became a burden unto them, and thence it was that many turned away their ears from the truth, and were turned unto errours, and they could not indure to hear sound doctrine, but having itching ears, heaped up unto themselves teachers according to their lusts. 2 *Tim.* 4. 3, 4.

And those that continued stedfast in the truth, did not duly prize the Gospel, none of them according to its dignity and worth. No wonder then if God grows angry at such contempts and affronts as were hereby offered unto him, and easeth them so much of their burden, and with-

draws

draws the food so much, which they grew so weary of: No wonder that he suffers so many of their teachers to be thrust into corners, and so much withdraws the beams of that light which was so much abused, and when they are not sensible of his displeasure in this, no wonder if he sends the Plague and Fire, to awaken them unto a sensibility.

When the King sent forth his servants to call the guests to the Wedding-feast, and they make light of it and excuse themselves, and go away, one to his Farm, another to his Merchandize, and the remnant took his servants and entreated them spightfully and slew them: The King was wroth, and sent forth his Armies to destroy those murderers, and burn their City. *Matth.* 22. from *v.* 1. to *v.* 8. God hath sent forth his servants to call Londoners to this *Feast*; how many invitations have they had to come unto Christ, to accept of him, to save them, and feed upon him, from whom alone they can get any Spiritual nourishment; but how many in *London* have had their excuses, they have been following their Merchandize and other business, and could not come; and what entertainment his servants hath had, the Lord knows: I do not say that *London* hath entertained them despightfully, and slain them; but have not their message been slighted by *London*? and is it a wonder then if the King that sent them be wroth, and send a Fire to burn down the City? No greater favour could be shewed, no greater priviledge could be enjoyed, than to have the Gospel powerfully preached, and ordinances purely administred; but hath

it been generally ſo accounted in *London* ? hath not Merchandize, and thriving in the world (which yet they have not thrived in) been preferred before this by many thouſands in the City? when God hath been at ſuch an expence to work out a way for mans ſalvation ; when he hath diſcovered ſuch wonders of aſtoniſhing Love in ſending his only begotten Son out of Heaven to cloath himſelf in our fleſh, that therein he might purchaſe life and ſalvation for us who were ſunk ſo low from our Primitive ſtate by ſin, and were expoſed to death and wrath, & unavoidable endleſs miſery in Hell ; and hath ſent his Embaſſadours of peace to bring unto us the glad tidings hereof, and in his name to make known the thing, the Authour, the tearms, the way; and to intreat us that we would accept of life and reconciliation to God , who without any injury to himſelf could ruin us everlaſtingly , and get himſelf a name thereby; and yet when the Goſpel is preached that we ſhould undervalue and ſlight both meſſenger & meſſage; ſurely this hath been an affront to the Lord, who hath ſent his Embaſſadours on this errand, and doth carry with it ſuch ingratitude as cannot be paralleld.

No doubt but this ſin of ſlighting the Goſpel is a prime ſin , which hath provoked God againſt *London*, to come forth in ſuch fury ; and if *London* do not repent the ſooner , and labour to recover its reliſh and eſteem for the Goſpel , and make more evident demonſtrations of it , I fear the Lord will quite remove the Goſpel from them , and then nothing is like to follow but deſolation and wo ; God doth not remove his

glory at once but by steps; first the glory of the Lord departs from the Inner-court, to the Threshold of the house, *Ezek.* 10. 3, 4. from the Threshold of the house to the Door of the East-gate. *v.* 18, 19. then it goes from the midst of the City, and standeth upon the Mountain, *Chap.* 11. 23. The Gospel is the glory of *London*, and hath the glory of the Lord made none of these removes? is it not come forth of the Inner-court? hath it not left the Threshold? is not a departing of it quite from the City threatned? will any thing recover it, if we do not recover our appetite, and prize, and cry after it.

If the Gospel go, God will go, the Gospel being the sign and means of his special presence, and *wo be unto us when God shall depart from us. Hos.* 9. 12. And if God depart with the Gospel, farewel peace and prosperity in *England*, nothing I dare be confident but temporal misery and ruine will be the consequent; if the Ecclipse bring such misery, what will the quite darkning of the Sun doe?

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2. *The second sin of* London *is Unfruitfulness in such a fertile soile.* This sin hath been an attendant upon, and a consequent of the former.

London was not only a *Goshen*, but an *Eden*; God chose out *London* to be his Garden; he hath hedged it, planted, watered, prun'd and manur'd it; no place in the world hath had more plenty of the means of grace; God hath given the former and the latter rain, and sweet dews of Heaven both morning and evening did fall upon

this place, in the morning seed was sown, and in the evening the hand was not with-drawn; plentifull and powerfull hath preaching been in *London*, in season and out of season, on the Sabbath day, and on the week day; but hath *London* answered all Gods care and cost? hath not
Luk.13. God come for many years together, seeking fruit, and found nothing but the leaves of profession? hath he not often threatned to cut down the unfruitfull Trees, and not suffer them to cumber his ground any longer? and when through the intercession of the Vine-dresser, he hath spared them this year and another year, hath not the same unfruitfulness still remained? what could
Isa.5.4,5,6 the Lord have done more to his Vine-yard than he hath done? wherefore then when he looked for Grapes, brought it forth only leaves, or wilde Grapes?

And is it then to be wondred at, if the Lord pluck down the hedge thereof, that it might be eaten up by the wilde Boar and Beast of the field, if he break down the wall thereof, and make it waste and desolate? Is it to be wondred at, if he with-hold the Clouds that they rain not on it, and suffer briars and thorns to spring up in it, where the Plants did grow? The Vine when it
Isa. 15. is unfruitful, is the most unuseful of all Trees, it is fit for nothing but the fire, and the Lord hath threatned to gather the unfruitfull branches,
Joh.15.6 and to cast them into the fire and burn them; and the Earth which drinketh in the rain that often falleth upon it, and instead of herbs meet for the use of him by whom it is dressed, bringeth
Heb.6.7. forth nothing but bryars and thorns, God rejecteth

eth and curſeth, and in the end burneth.

O the unfruitfulneſs of *London*! O the briars and thorns which have flouriſhed in this ground, whereby the ſeed of the Word hath been choaked! O the hemlock, the thiſtle, and the wormwood, that have ſprung up in the furrowes of the field! O the tares that have abounded and overtopped the wheat, and how little good Corn hath there been brought forth! O the wilde Olive Trees which have grown up in Gods Garden, and wilde Figges and wilde Grapes, which the Figg-Trees and Vines of God have yielded unto him! O the leanneſs of his ſheep in ſuch fat paſture! O the barrenneſs! the barrenneſs! of *London* under ſuch plentifull ſhowers of the Word! inſtead of the fruits of righteouſneſs, which are to the praiſe and glory of God, there have been the fruits of unrighteouſneſs and wickedneſs, which are to Gods diſhonour; inſtead of the fruits of the ſpirit, which are love, joy, peace, gentleneſs, meekneſs, temperance, goodneſs, faith; there have been the works of the fleſh, fornication, uncleanneſs, laſciviouſneſs, hatred, variance, emulations, wraths, ſtrifes, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like; of which the Apoſtle tells us, that they which do ſuch things, ſhall not inherit the Kingdome of God. Gal. 5 19-24.

And thoſe who have not abounded in the groſſer works of the fleſh, very few of them have been very fruitfull in good works. *London* hath had the means of grace, and yet moſt of them without grace, few of them have much grace; *London* hath had powerfull Ordinances, but

but what powerful effect have they produced? what have they to shew of all their Prayers, and Sermons, and Sacraments? have they attained unto a great measure of mortification? is grace grown up to a great heighth? what evidences, what experiences have the best got, which they might have got, had they been more diligent?

Give me leave a little more particularly to instance the unfruitfulness of *London* in regard of repentance, faith, love and new obedience, the fruit which God so much looketh for, and so much delighteth in.

1. Where have been the fruits of *Repentance* in *London*? Calls there have been to repentance frequent, fervent: reason for repentance, sins numerous, haineous: need of repentance that judgments temporall, eternall, might be diverted, that pardon, happiness might be obtained: and yet O the impenitency and hard-heartedness of *London*! few bleeding hearts under the sharp sword of the Word, little tenderness under the most melting discourses; few converts and penitent persons did the most powerful preaching (especially before the Gospels eclipse) bring forth in *London*: converting work was at a great stand, though there were so many unconverted persons in the City: and by the impenitency and hardness of heart in *London*, Gods treasures of wrath have been filled up, which in some measure he hath opened in these late judgments, that he hath inflicted, and yet the great day of his wrath is stil to come, *Rom.* 2. 4, 5.

2. Where have been the fruits of *Faith* in *London*? how hath unbelief abounded, the great

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Gospel sin, more dangerous than any other, and more hainous in *London* than in any other place? O the thick vail of unbelief which hath hid Gospel mysteries, and things afar off from the eyes of this people! O the evil heart of unbelief which hath shut the door against the Lord Jesus Christ, who hath knocked so long for entertainment! O the sottishness of *London*, to believe no more, when truths have been made so plain and clear; when promises have been made known so great and sure; when Christ hath been preached and tendered; and when Heaven hath been reveal'd and proffered; and when all have such need, for the most to shut the eye, and ear, and heart, and through unbelief to refuse! to give God the lye, and turn upon him the back; to give Christ a wound, and tread his blood underfoot; to give the spirit a repulse, and send him away griev'd from the heart, as men do by their unbelief; this sin doth provoke the Lord to great displeasure.

3. Where have been the fruits of *love* in *London*? O the want of love to God, and one to another! the grace of love is necessary and sweet and hath been much pressed, but little exercised in *London*; there hath been much love of the World, but little love of the Father; hatred of the brethren hath abounded, but there was little brotherly love; burning anger there hath been, little burning love; burning lusts, little burning love; inordinate carnal love, little true spiritual love; carnal love hath exceeded the bounds, but spiritual love hath been in a very low degree: and when love in *London* hath waxed cold, is it a wonder if

Gods

Gods anger hath waxed ſo hot, and broken forth into ſuch flames, as we have ſeen?

4. Where have been the fruits of *new obedience* in *London*? and expreſſion of love to Jeſus Chriſt by keeping of his commandments, though his commandments are not grievous?

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3. *A third ſin of* London, *is hypocriſy in the profeſſion of religion.* This ſin exceedingly prevailed in the late times, when profeſſion of religion was grown into faſhion: religion was neer in the mouths of moſt, but far from the reins: there was a general face of religion, but it was no more than skin-deep; It was ſeated in the countenance, not rooted in the heart: how many painted ſepulchres had we in *London*, outwardly fair and beautiful, inwardly full of rottenneſs and wickedneſs? how much ſounding braſs had we then in our ſtreets? a great noiſe and ſtir hypocrites did make, but they were hollow at heart; our gold was moſt of it counterfeit; water we had inſtead of wine, and droſs inſtead of ſilver.

O how was religion abuſed! ſome made it a ſtirrop to get up by into the ſeat of honor; others made it a cloak to cover their covetous practiſes; many baſe and wicked deſignes were carried on under pretence of religion.

It would ask too much time to ſet forth hypocrites in all their ſhapes, and to paint hypocriſy in all its colours. *London* hath formerly abounded with hypocrites, and more lately it hath not been free. If Hell-fire be the portion eſpecially of hypocrites hereafter, *Matth.* 24. 51. No wonder then if God be angry with a place for this ſin here.

The

4. *The fourth ſin of* London, *is Formality and lukewarmneſs in the Worſhip of God.* There was much formality when there was no Form; and I ſuppoſe that Forms have not quickned unto more livelineſs; there was a face of Worſhip indeed in *London*; and was there not only, or little more than a Face in moſt places? God is Holy and Jealous, *a great King, and his Name is dreadful*, Mal. 1. 14. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth*, Joh. 4. 24. But hath his Worſhip been accordingly in *London?* hath there been that ſpiritual Worſhip which he requires? Let *London* ſeriouſly reflect upon their carriage towards God in their Devotions; have they had a due awe and dread of the great Name of God upon them, when they have ſeemed to draw neer unto him? have they worſhipped him with reverence and godly fear? outward reverence ſome have uſed, more than he hath required, in bowing at Names and before Places; but have they had inward reverence and fear of God upon their hearts? have they cloathed themſelves with Humility, when they have come into his preſence? hath there been inward fervour and delight accompanying their outward acts of Worſhip?

Alas! how *formal* hath *London* been, eſpecially of late in Gods Worſhip? they have prayed, but what kinde of Prayers have they been? could they deſerve the name of Prayers? were thoſe prayers likely to prevent Judgement, or turn away wrath? ſome Confeſſions of ſin have been

made, but ſo generall and formall, that they have been very unlikely to work up the heart to ſorrow and repentance: and where ſome have been more particular, hath not much formality cleaved to them? where hath hearty grief for ſin, and ſorrow been to be found? would not a ſmall Viol hold all the tears that have dropt from the eyes of great Aſſemblies, even in the day of their moſt ſolemn Humiliations? hath not ſin been rolled under the tongue, when Confeſſion of ſin hath been at the end of it? Have not the Confeſſions of many been ſuch as if they came to ask leave to commit ſin, rather than humbly to bewail it? at leaſt have they not taken leave, whatever their Confeſſions have been? Petitions have been made for *pardon*, and *grace*, and *ſanctification*, but hath it not been Lip-prayer, without hearty deſire? hath it not been in ſuch a manner, as if they did not much care whether they did ſpeed or no? as if they could make ſhift well enough without a Pardon? as if they had no need of Grace and Holineſs; but they muſt ſay ſomething for Form and Cuſtom? hath there not been an *enmity* in the hearts of many againſt that which they have ſeemed to deſire with their lips? *Who* have ſtirr'd up themſelves to lay hold on God? *Who* have wreſtled in Prayer with fervent deſires, with Faith, and Importunity? Hearing there hath been in *London*; but how little Believing? how little reliſhing the Word, and receiving it with Love? Singing there hath been, but how little Joy and Melody of the heart in the Lord?

O how *formal* and *lukewarm* hath *London* been? how much of the *Laodicean* temper have they had in all Ordinances? And might not God ſay to *London*, as he did of old to *Jeruſalem*, Iſa. 1. 11, 12, 13, 14. *To what purpoſe is the multitude of your ſacrifices unto me?* &c. Such ſervices are to no purpoſe; they are vain Worſhip, and do not attain the end thereof, either to profit him that offereth them, or to pleaſe him unto whom they are tendered; can ſuch formal ſervices be effectual to procure *pardon* or *peace?* can they bear up the ſpirit in a day of trouble? will not the Morning cloud and early dew of ſuch Righteouſneſs flee away and vaniſh upon the approach of the Sun? will not ſuch Spiders webs be broken to pieces by a ſtormy winde? how do Formaliſts behave themſelves as if they had no Religion when they fall into trouble? when God thunders by his Judgements, what can a cold, formal, empty prayer do? when Death appears before them with a grim countenance, what comfort can ſuch reap by reflection on ſuch ſervices? what Evidences for Heaven can they gather from any of their outſide Devotions?

And are not they to as little purpoſe in regard of God? may not God ſay unto them of their Faſtings and Prayers, *Did you faſt unto me? did you pray at all unto me?* Zach. 7. 5. Or as here to the *Jews*, That he was *full* of their Services, even to a loathing; that he took no delight in them, and *who hath required theſe things at your hands to tread my Courts? Bring no more vain Oblations, Incenſe is an abomination unto me, I cannot away with your Aſſemblies, my ſoul hateth*

them, they are a trouble to me, I am weary to bear them. The Lord is much offended with formal, hypocritical Services; hereby they flatter and mock him, and is he taken with flatteries? Such ſervices are like a dead, cold, black, mangled, rotten, ſtinking Carkaſe without the Soul and ſpirit, which muſt needs be very unſavoury and diſpleaſing; they are like the lame, blinde, halt, ſick Cattel, which were not fit to be offered up in Sacrifice under the Law, *Mal.* 1. 8. *If ye offer the blinde for Sacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? Offer it now unto thy Governour, will he be pleaſed with thee?* And will God then be pleaſed? Such perſons when they ſeem to ſerve God with their Outward man, they ſerve the Devil and their own luſts with their Inward man; God hath the Form ſometimes, the Devil hath the Power; God hath the ſhow, the Devil hath the ſubſtance; God hath the bark, the rinde, the ſhell, the Devil hath the kernel; God hath the Cabinet, the Devil gets the Jewel; they give God the Devils leavings and refuſe as it were of their own luſt; for they ſpend the ſtrength and vigour of ſoul and body in ſerving the Devil, and gratifying their own luſts; and then think to put God off with any thing, giveing him only ſome dead, cold, faint, empty, heartleſs, lifeleſs, outward ſervices; and even in them they are ſweyed by ſome carnal Motives, which are the ſecret ſpring to the wheel of all external ſervices. And O how abominable is all ſuch Worſhip in the ſight of God? Hath not Formality in Worſhip, been one ſin of *London*, which

which hath helpt to fill up the Ephah? when the means God hath appointed for the turning away of his anger is uſed in ſuch a manner that it ſelf becomes a provocation, no wonder if his wrath break forth without remedy.

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5. *A fifth ſin of* London *is Diviſion amongſt Profeſſors*; different perſwaſions have made wide breaches and diviſions in *London*, and through Diviſions have ariſen great animoſities and contentions, unto the ſhame of Chriſtianity and the Proteſtant Religion; and hath not God been provoked to anger hereby? hath not he contended with Profeſſours, and by the common ſcourge he hath brought upon them, called aloud unto them for a union, and more hearty accord and affection then formerly they have had? and hath not he given them liberty and opportunity, had they minded and cared to make uſe of it, for meeting together in order unto healing? but have profeſſours of different parties been ſenſible of Gods meaning in the ſcourge upon their backs? have they hearkened unto Gods call? have they laid hold of, and improved opportunities for cloſing up their wide breaches? I hope ſome cloſing in affection there hath been amongſt ſome; but how rarely hath it been to be found? and when there are ſuch breaches ſtill amongſt us, is it not juſt with God to make further breaches upon us, as he hath done by his judgements?

6. *A ſixth ſin of* London *is neglect of Reformation.*

Neglect of { 1 *Perſonal* / 2 *Family* / 3 *City* / 4 *Church* } Reformation.

1 Neglect of *Perſonal* reformation in { *Heart.* / *Life.*

1. Who in *London* have ſeriouſly and very diligently endeavoured the Reformation of their *hearts?* when ſo unclean, and polluted, who have laboured to get them waſhed? when ſuch roots of bitterneſs have been ſpringing forth, and ſuch weeds of Luſt have been growing there, who hath endeavoured to pluck them up? outward neatneſs there hath been in *London*, waſhing, and rincing, rubbing and ſcowring; but O the inward ſluttiſhneſs! they who have had clean houſes, and clean garments, and clean faces and hands, have had foul hearts: who have taken care every day to rince and ſcowre their inſide? to bring their hearts to the fountain ſet open for ſin and uncleanneſs; and to cleanſe themſelves from all filthineſs of fleſh and ſpirit, that they might arrive every day unto greater perfection in holineſs? they who have been careful to dreſs their bodies every day, have been very careleſs in dreſſing their hearts, neglecting to put on the white robes of Chriſts righteouſneſs which alone can cover their ſpiritual nakedneſs and deformity; and to get the jewels of grace, which alone can adorn the ſoul, and render it amiable in the ſight of God.

Heart

Heart work, is hard work; and it is ſo hard that moſt have let it alone; they have been diſcouraged with the difficulty; the oppoſition of Sathan and Luſt to this work hath been ſo ſtrong, that they have been quickly overpowered upon their firſt attempts and endeavours after a change and rectifying of the diſorders, which they have perceived.

Heart work, is *ſecret work*; many have employed themſelves in the more open work of religion; few have taken pains with their hearts in ſecret; many take heed to their tongues, what they ſpeak, and before whom; to their hands, what they do; to their feet, whither they go; but few take heed to their hearts; Murder, Adultery, Theft, and the like ſins have been committed in the heart by many, who would have been afraid and aſhamed of the outward acts.

O the unwatchfulneſs there hath been in *London* over the heart! Citizens have watched their gates, and watched their ſtreets, and watched their houſes; but how few have watched their hearts, what cometh in, and what goeth forth? how few have ſet a watch before the door of their lips, and ears, and other ſenſes, which are the inlets of ſin; and upon their hearts, from whence are the iſſues of ſin? how few have kept their hearts with all diligence? how few have laboured to govern their thoughts, to rule their paſſions, to ſubjugate their wills to Chriſt, and to deliver up all their affections to his diſpoſe and obedience? Heart reformation hath been much neglected.

2. Who in *London* have endeavoured *Life-Reformation* as they ſhould? how few have there been effectually perſwaded to put away the evil of their doings from before the eyes of the Lord, to ceaſe from evil, and have learned to do well? How few have broken off their ſins by Repentance, and throughly amended their ways, meaſuring out their actions, by the Rule of the word? how few have got the Law of God written in their hearts, and the tranſcript thereof in their lives, exemplifying the precepts thereof in their converſations? how few in *London* have been like ſo many *Epiſtles* of Chriſt, in whom the will and grace of their Maſter might be read? who have troden in Chriſts ſteps, walking as he walked, and followed him in the way of obedience and ſelf-denyal? who have ſhined like ſo many lights in dark places and times, adorning their profeſſion, and living as becometh the Goſpel?

Great irregularities there have been in the lives of moſt Londoners, little Goſpel-reformation; little making Religion the buſineſs; little holy exact living. If a ſtranger had looked into our City, and obſerved the lives of the moſt, and not known them to have had the name of Chriſtians; would not he have judged them to be Heathens, yea many of them in their dealing to be worſe then Turks and Infidels? Thus Perſonal Reformation hath been neglected.

2. A great neglect there hath been of *family reformation* in *London*; How few have with *Joſhuah* reſolved, and accordingly endeavoured that they and their houſes ſhould ſerve the Lord?

Lord? how few have ſet up Religious worſhip in their families? have not many hundred houſes in the City been without family-prayer in them from one end of the week to the other? and is it ſtrange that the Lord hath burned down thoſe houſes, wherein the inhabitants would not vouchſafe to worſhip him? And where there hath been ſome prayer in many families, it was but once a day, and that ſo late at night, and when the body hath been ſo tyred, and ſleepy, and the ſoul ſo dull, and unfit for Gods ſervice, that the prayers have been no prayers, or loſt prayers, ſuch, which inſtead of pleaſing him, have provoked him to anger? how few did labour to inſtruct their families; Catechize their children and ſervants, to bring them up in the nurture and admonition of the Lord? hath not God threatned to pour out his wrath upon irreligious families? *Jer.* 10. 25.

3. Neglect of *City-reformation*; have not the Magiſtrates of *London* been faulty here? let them ask their own conſciences, whether to the uttermoſt of their power according to the truſt and opportunity the Lord hath put into their hands, they have endeavoured the Reformation of the City? whether as Gods under-officers, they have improved their intereſt for the promotion of Religion in the zealous exerciſe of it? yea whether they have put the Laws made, in execution againſt Sabbath-breakers, ſwearers, drunkards, endeavouring to find out and puniſh ſuch offenders?

4. Neglect of *Church-reformation*; And is there no blame to be laid upon Church-officers? hath

hath there been that zeal for, and faithful execution of Church-diſcipline according to the Rules of the word? hath not the Lord Jeſus Chriſt been affronted in his Kingly office by ſome, who have impoſed precepts of their own upon mens conſciences, inſtead of vigorouſly endeavouring the execution of his; and taken the power of the Keyes out of the hands of thoſe unto whom the Lord hath entruſted it, hereby rendring the execution of diſcipline impoſſible according to the Laws of Chriſt? have not the tender and moſt conſcientious lain under the cenſures of ſome, rather then the openly profane and ſcandalouſly wicked?

Neglect of Reformation am I ſpeaking of? nay have not many, who call themſelves Miniſters, endeavoured rather the overthrow, then the promotion of it? have they not had girds in their Pulpits at holineſs and zealous profeſſion; which they have ſeconded by a converſation of diſſoluteneſs, malitious oppoſition and perſecution of thoſe eſpecially who have been the moſt religious? Sad neglects there have been of reformation in *London*; and that when *London* lay under ſuch obligations to reform: as Chriſtians they were obliged by baptiſmal and renewed vows: as Proteſtants of the Reformed religion, they were obliged to endeavour a reformation: by Mercies they were obliged; and have they been under no other obligations? And hath not the neglect of reformation, notwithſtanding all obligations, rendred them guilty of diſingenuity, infidelity, yea of perjury it ſelf? I verily believe this

this is the great ſin God is ſcourging *London* for; God is contending for a Reformation; and if they do not endeavour it more vigorouſly the ſooner, I fear he will bring deſolation upon them.

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7. *A ſeventh ſin of* London, *is fearful Apoſtacy, and a ſpirit of complyance with the ſins of the times.* How many in *London* who formerly were great profeſſours, have diſcovered themſelves to be rotten hypocrites? who caſting off the ſheeps clothing, and laying aſide all profeſſion, have given themſelves up to diſſoluteneſs, and licentious living? formerly they have ſeemed true penitents, and to be waſhed from their iniquities; but they have returned with the dogg to the vomit, and with the Sow that is waſhed to the wallowing in the mire, 2 *Pet.* 2. *ult.* formerly they have been ſwept a little within; and garniſht outwardly with a fair profeſſion; but the unclean ſpirit hath returned, and without any great difficulty hath entered with ſeven worſe ſpirits, and defiled them more then before, and made their laſt ſtate worſe then their firſt. I ſpeak not ſo much of thoſe who worſhip God in this Mode or that Mode, and of alterations herein; but of thoſe who ſometimes profeſſed religion, and now do not worſhip God in any mode at all, but wholly addict themſelves to their luſts, and are aſhamed to be called, or thought to be religious. *Mat.* 12. 43, 44, 45.

They

They would not now look like a Saint, or ſpeak like a Saint, much leſs live like a Saint. Thus have many in our dayes caſt off all fear of God, and devoted themſelves with the Hell-hounds of the times to the ſervice of the Devil; reſolving to do what in them lies to promote the intereſt of his Kingdom. And if ſome are a little more aukward in his ſervice, and not altogether ſo like him, and ſuch apt Scholars preſently, as others whoſe education hath been in his School from their childhood, yet they learn very faſt, and wonderfull is their proficiency in a ſhort time; and in regard of Apoſtacy they come neerer the Image of the Devil, than thoſe that have been alwayes tutor'd by him.

Now for any in *London* to forſake God, that they might ſerve the Devil; to draw off from the wayes of Holineſs, that they might walk in the wayes of Wickedneſs; doth caſt a great ſlurr upon God and his wayes. They do in effect ſay, That the Devil is a better Maſter than God; and that the way of ſin that leadeth to Hell is more eligible than the way of Holineſs, which alone can bring to Heaven. The Lord threatneth, that his Soul ſhall have no pleaſure in ſuch Apoſtates, *Heb.* 10. 38. It is a *Meioſis*, and we are to underſtand, that the Lord is highly diſpleaſed with ſuch perſons.

See how God pleads with Apoſtatizing *Iſrael*, *Jer.* 2. 9, 10, &c. *Wherefore I will yet plead with you, ſaith the* Lord. *Paſs ye over to the Iſles of* Chittim, *and ſee, and ſend unto* Kedar, *and diligently conſider, if there be any ſuch thing? Hath any Nation changed their gods, which yet are no gods?*

But

But my people have changed their glory for that which doth not profit! Be aſtoniſhed O ye Heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord; *for my people have committed two great evils; they have forſaken me the fountain of living waters, and have hewen out unto themſelves broken ciſterns, that can hold no water:* And hence follows, *v.* 15. *The young lions roared and yelled upon him, and laid his land waſte; his Cities are burnt without inhabitant:* and v. 17. *Thou haſt procured theſe things unto thy ſelf, becauſe thou haſt forſaken the* Lord *thy God:* and v. 19. *Thy own wickedneſs ſhall correct thee, and thy back-ſlidings ſhall reprove thee; know therefore and ſee that it is an evil thing and bitter, that thou haſt forſaken the* Lord *thy God, and that my fear is not in thee, ſaith the* Lord God *of hoſts.* And may not God thus plead with the Apoſtates of *London*, and puniſh them as he did his people of *Iſrael?*

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8. *The Eighth ſin of* London *is deafning the Ear againſt all Gods Calls.* The Lord hath called upon *London* by his Miniſters, but they have been like the deaf Adder which will not hearken to the voice of the Charmer; they have ſtopped their ears, and turned away their ſhoulder, and made their heart like an Adamant ſtone. God hath called by his Mercies; but this voice hath been too low, and they have ſlept the more ſecurely in ſin. God after other Means hath called by Afflictions, firſt lighter, then heavier; and yet how many in *London* have, and ſtill do walk contrary unto God, and will not return to him

that

that hath ſmitten them? They have been incorrigible under all Gods correcting Rods. When God ſpake by the Plague, they were a little awakened, but quickly dropt aſleep again; when the Plague was a little over, they return to their Trades again, to their ſins again, but they do not return unto the Lord. And when the Judgement of the Plague was ſo much loſt and ineffectual for their good; this no doubt hath provoked God ſo quickly and unexpectedly to turn his hand upon them, and bring the Judgement of the Fire; and if they will ſtill walk contrary to God, they muſt expect that God will walk contrary to them, untill he have conſumed them.

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9. *A Ninth ſin of* London *is Profaneneſs, and a looſe and frothy ſpirit, eſpecially in the Youth and ſpringing generation.* I do not tax all; for I am confident there is a ſerious and godly Youth growing up. But O that there were not reaſon to ſay, that the generality of Youth is profane and wicked, as well as thoſe who are grown more mature in wickedneſs! And this Profaneneſs hath ſhewed it ſelf

In { 1 *Profane uſing Gods Name.*
2 *Profane breaking of Gods Day.*
3 *Profane ſcoffing at Gods People.*

1. *In profane uſing of Gods Name.* How groſly hath the third Commandment been broken in the City? how hath the great and dreadfull Name

of

of the Lord God, which ſhould make men to tremble in the mention of it, and command their ſpirits into aw and reverence, been vainly taken by many, and uſed to fill up the ſentence of their ordinary diſcourſe? And not only ſo; but how hath the Name of God been toſſed in the black mouths of the Children of darkneſs, and even torn in pieces by their hideous Oaths and Execrations? What an helliſh noyſe hath the ſound of full-mouth'd Oaths, made ſometimes in the ſtreets; enough to make the hair ſtand on end, of one who hath a ſence of the greatneſs of that Majeſty upon his ſpirit, which hereby is ſo audaciouſly affronted? Oh the Swearing that hath been uſed by *Londoners* in buying and ſelling! Many Parents have been ſo addicted to this ſin in their Families, that their little Children have no ſooner learned to ſpeak, but they have alſo learned of them to ſwear by the Name of God, which hath been all the teaching of God that they have given them; a deviliſh teaching indeed; which hereafter they will curſe and bann them for in Hell.

But if you ſhould have laid your ears unto the Taverns, and Ale-houſes, and Whore-houſes, and other Devil-houſes once ſtanding in *London*; and harkened to the ſpeeches of many of the Devils Imps, in their drinking and gaming, and other lewd practiſes, eſpecially when a little croſs'd and vexed; Oh what language of Hell might have been heard! How have thoſe curſed Villains, in the heat of their wine and anger, ſhot vollies of Oaths in the face of the God of Heaven!

ven! and whetting their tongues like a ſharp ſword, they have not feared to wound the name of God, when they have received any injury from men. O what poyſon of Aſps hath there been under their lips? but a worſe poyſon of ſin in their hearts, from the evil treaſure and abundance of which, theſe oaths and blaſphemies have proceeded.

But who can find words to ſet forth the evil of this ſin, which hath not the temptation of pleaſure, advantage or honour, as other ſins have; and therefore is a great argument of a monſtrous wicked heart? And who can expreſs Gods diſpleaſure for this ſin, for which he makes ſometimes a whole land to mourn? And hath not this ſin provoked the Lord to utter his angry voice in Plaguing and burning the City, that they might fear to abuſe his Name any more?

2. *In profane breaking of Gods day.* Sabbath breaking was an ordinary ſin in *London*. I ſay not, it was ſo much broken in doing the ordinary works of the particular callings, but in that which was worſe: How many did ſpend the Sabbath in eating to exceſs, and drinking till they were drunk, in ſleeping, in walking into the fields, in ſports and recreations? Many wholly neglected the worſhip of God on that day; and inſtead of that, did the Devil more ſervice on the Lords day, then all the days of the week beſides.

The many weeks of Sabbaths which *London* had in the time of the Plague, methinks did reprove *London* for their profaning of the weekly Sabbath: And the great fire, (I will not call it bon-fire,

bon-fire becauſe ſo deſtructive to *London.*) which was begun in the City on the Lords day did reprove *London* for thoſe leſſer fires, (I will not call them bon-fires becauſe ſo offenſive to God) which not long before were kindled in the ſtreets on that day which called for other kind of work. Not to ſpeak any thing whether there were any juſt occaſion for thoſe fires and ringing of bells, (moſt of which were melted before they were rung ſo generally again) and ſuch a ſhew of mirth and rejoycing at that time.

The Citizens carrying forth their goods, and lying in the fields, with grief and fear, might put them in mind how often they had walked out into thoſe fields on the Lords day for their recreation; when they ſhould rather have been hearing the word preached, or if that were over, repeating it in their own families, giving and receiving inſtruction, or in their cloſets at the throne of grace, or employed in meditation. As God delights in thoſe that call his Sabbaths a delight, and makes ſweet promiſes to them; ſo he is highly diſpleaſed with Sabbath breakers, and hath denounced ſevere threatnings againſt them, Jer. 17. 27. *If ye will not hearken to me to hallow the Sabbath day; I will kindle a fire in the gates of* Jeruſalem *which ſhall devour the Palaces thereof, and ſhall not be quenched.*

3. *In profane ſcoffing at Gods people.* The name of a Saint, and Godly man, hath been ridiculous to many prophane Spirits in *London*, and uſed by them in a way of reproach. How have Gods people, eſpecially the more ſtrict and zealous, been made the drunkards ſong, and laughed

at in the ſtreets? Horrid impiety! as if it were matter of more ſhame to be like the Holy God, than to be like the Foul Devill! and to be employed in the work of angels, than to drudge in Satans chains!

No wonder if God is angry with ſuch a place where ſuch vipers have had their abode: Prophaneſs is a great ſin that hath brought ruine upon us.

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10. *A tenth ſin of* London *is Pride.* This ſin being ſo odious to God; ſo deſtructive where it abounds; and ſo univerſal in *London*; I ſhall ſpeak of it the more largely, both in regard of the inward workings, and the outward expreſſions of it: which when opened, I believe there are none that will be able to ſay they are wholly free from it.

1. *In regard of the inward workings of pride.* Oh how hath the poiſon of this ſin envenomed the ſpirits of the moſt in a very high degree? How many ſelf-admirers have there been in *London*, who have been puft up with an overweening conceit of their own excellencies? What high, touring, ſwelling thoughts have they had of themſelves? What ſecret ſelf-pleaſing, and lifting up themſelves in their own eſteem? Some eſteeming themſelves for that which is matter of ſhame; admiring themſelves for their own wit and parts, when they have lain fallow, and not been employed for God, or when they have been employed to his diſhonour: when they have been wiſe, but it hath been to do

do evil: when they have been men of understanding, but it hath been to practise iniquity: when they have had cunning craftiness, but it hath been to deceive, to defraud and over-reach; or to plot and contrive others mischief; when they have had a ripe wit, quick understanding, rich fancy, fluency of speech; but the employment hath been about toyes and trifles, or that which is worse; when the vent hath been in foolish, empty complements and courtship, jesting with Scripture, scoffing at the religious, or in dirty and obscene discourses.

Others have admired themselves, for that which really they never had but only in their own imagination. Some for their parts and learning; thinking themselves great schollars when none have thought so but themselves: others for their grace and godliness, when their silver hath been dross; and their grace either counterfeit in whole, or so mixed with unperceived corruption, that upon examination they might find themselves very poor, in that which they thought themselves so much enriched with; and if they looked to the root and principle of their actions, they might find great flaws, and deficiency in those things which they had the highest conceit of.

How many in *London* have had very honourable esteem of themselves; preferring themselves above others, yea above the whole world? Few have measured themselves by the rule, but measured themselves by their own fancies, or by other mens esteem. How many have thought themselves to be something, when they have

been nothing, and rejoyced in their actions as excellent, and admirable, not from their own proof and tryal of them by the word, but from others acceptation and commendations, and by comparing them with the actions of other men, whom they have conceited themselves to exceed? O how have some lifted up themselves above others, looking upon themselves as far more worthy without any reall ground? their eye hath been upon their own good things, overlooking the secret evil, because it cannot be seen by men: and their eye hath been upon others evil things; overlooking the good which hath been out of ready view: their eye hath been upon their own best things, and upon others worst things, aggravating their faults, and extenuating their own. Thus they have in their thoughts brought others down through uncharitableness, and lifted up themselves upon the ruines, which their uncharitableness hath made in others worth: and when they have had greater esteem because of their greater shew, this opinion of themselves hath been confirmed; whereas in truth, others who made less shew, and had less esteem, have had more sincerity, and secret hidden excellency.

I might further trace the inward workings of pride in the self-love which it hath effected; What a marvelous affection have proud persons had towards themselves, notwithstanding their uglineſs, and spiritual deformity, the rottenness and corruption within them? and many lusts of their hearts? all which pride hath covered and a thousand faults in themselves; as charity doth

cover

cover a thouſand faults in others: Pride hath put a fair gloſs and Varniſh upon all, and repreſented men to themſelves as very lovely and amiable. Pride alſo hath choſen for ſuch, their friends, who have been loved, not according to the worth which thoſe perſons have had, but according to the eſtimation thoſe perſons have had of their worth; which if thoſe have fallen in eſtimation, theſe have fallen in affection.

I might ſhew the workings of Pride, in the hatred, anger, ſpight, revenge which it hath effected, when it hath met with diſeſteem or ſlighting: the grief at the ſubſtraction of its fuel, and proviſion; the ſollicitous thoughts, and cares concerning, and eager progging, and purſuit after others commendations; the ſtorm of commotion and diſturbance which this winde hath raiſed, when the tide of Applauſe hath run another way: the complacency and delight it hath yielded in drinking out of a full ſtream of others eſteem, in chewing the Cud, and revolving in the minde the praiſe of men. But ſo much concerning the inward workings of Pride.

2. *Concerning the Outward expreſſions of Pride*, and that,

1. In the *Speech*: *London* hath been groſly guilty in Boaſting and Vain-glory. What company could you come into almoſt, but you ſhould finde many boaſting ſpirits? ſome foaming out the ſhame of their own praiſe, in high expreſſions, and direct ſelf-commendations (without any regard to Gods glory, ſelf-vindication, example, or excitement; in which caſes, modeſtly and

ſparingly, to do it may be lawfull and a duty) but they have done it only to be well thought on, and admired: Others driveling out their own praiſes more ſliely and indirectly; but a Chriſtian of eyes and brains, might eaſily perceive that the drift and ſcope of the diſcourſe hath been Self, and a tacit begging of a good opinion. As if one ſhould ſay, *Pray friends, think a little better of me; pray have me higher in your eſteem; for to ſay the truth, by this I give you to underſtand that I am a very worthy perſon.* Many we ſhall finde very forward to declare their own goodneſs, but few faithfull in ſpeaking forth the praiſes of God; yea many there have been who have diſcommended themſelves, not that they might fall, but riſe in eſteem. Thus ſome rotten-hearted hypocrites as full of pride as they can hold, and ſome ſincere in the main, yet too much like them, have ſpoken ſo meanly of themſelves, and ſo much againſt themſelves as none other would do; and what hath been the deſign? even that they might be accounted humble: and therefore they have taken care in their ſelf-commendations, to ſpeak of nothing but common infirmities, concealing their more groſs faults; and thoſe common infirmities, in a mourning and complaining way, as if they were very ſenſible of them; as if affected, afflicted, and burthened with them (as the humble, ſincere Chriſtian is indeed) that they might be eſteemed for ſenſibility of ſmall faults; and then they have taken care to do it, not to thoſe that are more rigid, ſevere and quickſighted Chriſtians, that would quickly have ſmelt out their

their pride; but unto thoſe, which they have lookt upon as the moſt tender, charitable perſons, who are ready hereby to advance them higher in eſteem; or weaker Chriſtians, who are ready to confeſs more evil of themſelves. And when they have thus ſpoken againſt themſelves, they have not really thought ſo, but the contrary; but they have ſpoken ſo, that they might be contradicted, and commended to their faces; if they thought they ſhould have fallen in eſteem by ſuch words, they would have held their peace, but becauſe they ſuppoſed diſcommendation might moſt effectually promote eſteem, and draw out a good word, therefore they have uſed it. Proud Hypocrites ſpeak ill of themſelves that they may be accounted humble; they cannot endure to be humble; they care not for the grace, yea they hate it; yet they would be thought to have it, becauſe it doth promote eſteem: they love the reward of humility, but they care not for humility it ſelf; they love humility in others, becauſe ſuch perſons will ſtoop to them; but they love not humility in themſelves, for they will ſtoop to none.

Thus ſome alſo out of a ſecret deſign of pride have diſcommended others behinde their backs, that they might be thought to exceed them, whom they could correct, and finde fault withall; they have laboured to bring down others that they might ſet up themſelves. And the ſame deſign of Pride they have had in commending others to their faces, and exalting them in words above themſelves, not from a reall eſteem which they have had of them above themſelves, but

only that they might draw forth a commendation from them.

Such expreſſions of pride have been to be found in Profeſſors, and have been more latent; but I ſhall ſpeak of the more groſs and open expreſſions, which have been generall in the City. We read of the pride of the Daughters of *Jeruſalem*, Iſa. 3. 16, &c. *They were haughty, and walked with ſtretched forth necks, and wanton eyes, walking and mincing as they went, and making a tinckling with their feet:* and what was it they were proud of? See from *v.* 18. to *v.* 25. *Their ornaments, their Cauls, their Tires, their Chains, their Bracelets, their Muffelers, their Tablets, their Head-bands, their Rings, their Jewels, their changeable ſuits of Apparel*, and the like. And hath there not been this pride in *London?* Were not the Daughters of *London* like the Daughters of *Zion* for pride, and haughtineſs? Was there any place in *England* that could ſhew ſuch pride of Apparel as *London* could ſhew, which the Female ſex were not only guilty of? Was there any faſhion, though never ſo antick and apiſh, which *London* did not preſently imitate? Who can count the Coſt which hath been laviſhed out in Cloathing, and rich Apparel? ſome pinching their Bellies and Families to lay it out on this Luſt.

This Pride of Apparel is very ſhamefull and abſurd, Cloaths being the Badge of Apoſtaſie, which were not made uſe of till after the fall, therefore the word בֶּגֶד which ſignifies Cloathing, comes from בָּגַד He *prevaricated*; and it is as if a Thief ſhould be proud of his Shackles, or any

any Malefactor of his mark of disgrace: At least the gaudy attire of many persons hath signified the emptiness and frothy minde within; and that they have had nothing to set them forth but their Cloaths.

I might also add; the *pride*, which the daughters of *London* have had of their Beauty, though it be but skin-deep, and the Body but a skinfull of dirt, and the choyceſt beauty without discretion, like a Jewel hanged at the ear or nose of a Swine: And the Lord knows what monstrous, and defiled, and deformed insides, the most of those have had, who have been so fair and adorned outwardly. Many in *London* have been proud of their fine cloaths and fair faces; and others of their fair Shops, and stately houses; Pride has hung about the neck like a Chain, and covered them like a garment, instead of the cloathing and Ornament of Humility, which before God is of so great price.

Now God is highly offended with the sin of Pride, *God resisteth the proud*, 1 Pet. 5. 5. ὑπερηφάνοις ἀντιτάσσεται, he doth as it were set himself in battell array against them. *Pride goes before destruction, and an haughty spirit before a fall*, Prov. 16. 18. Pride was one of *Sodoms* sins, which City was burnt with fire from Heaven, *Ezek.* 16 49. The Scriptures speak of Three Cities that were burnt for this sin of pride among other sins, namely *Sodom*, *Jerusalem*, and *Babylon*: And may not *London* come in for a fourth? The botches, and blains, and loathsome sores in the bodies of many, when the Plague was in *London*; and the burning of so much fewel of pride,

pride, by the Fire, methinks were a very loud reproof and rebuke of *London* for this ſin.

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11. *An eleventh ſin of* London, *is fullneſs of Bread, or intemperance in eating:* this was another of the ſins of *Sodom.* God did feed *London* with the fineſt of the Wheat, and gave plenty of Corn, and Fleſh, and other Proviſions; but how have they abuſed Plenty by their Intemperance and Luxury? O the exceſſive Feaſting in Halls, and private Houſes of them whoſe Eſtates have been more plentifull! What indulging hath there been to the Appetite, as if ſelf-denyal in regard of the Appetite were no duty, or an enemy, and with the Poor to be ſhut out of doors? What curioſity of Palat, and daintineſs have many in *London* had, ſo that Air, Earth, Sea, muſt be ranſackt to pleaſe them, and all would not do? What loathing have they had of ordinary food? Many good creatures of God muſt be cut and mangled, and ſpoyled, to make them new diſhes; which however pleaſing, have but ſpoyled their ſtomachs, and bred diſeaſes in their bodies. Some have not eaten much, but have been ſo choice, that ſcarce any food hath pleaſed them; and that not through ſickneſs of body, but wantonneſs of mind: others have been pleaſed with their food and overpleaſed, and all their pleaſure hath been therein; All *whoſe God*, as the Apoſtle ſpeaks, Phil. 3. *hath been their belly.* Such like the Rich man, Luk. 16. 19. *have fared ſumptuouſly and deliciouſly every day*; O the exceſſive coſt that ſome have beſtowed upon their Tables

Tables daily! O the exceſſive quantity of Meat that ſome have devoured! O the exceſſive time that hath been waſted in pampering the fleſh! What rioting and banqueting hath there been daily in *London*, many feeding themſelves without fear; as if gluttony were not any ſin at all? How many have been like fed Horſes in the City, or like fatted Oxen, who as the Apoſtle *James* ſpeaks, *have lived in pleaſure and been wanton, and nouriſhed themſelves as in a day of ſlaughter*, Jam. 5. 5. and as *Hoſ.* 13. 6. *According to their paſture ſo were they filled; they were filled, and their heart was exalted, therefore have they forgotten Me.*

This kinde of Intemperance hath ſo ſtrangely brutified many, that they have been even degenerated into Beaſts, only that they have been more unuſefull; for hereby they have unfitted themſelves for all kinde of ſervice, as if they were born only to eat: but withall they have prepared themſelves for thoſe ruining and ſlaughtering Judgements which have come upon the City.

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12. *A twelfth ſin of* London *is Idleneſs*, a conſequent of the former; only that Idleneſs hath been more generall: this was alſo a ſin of *Sodom*; I will not ſay but many Citizens of *London* were diligent in their Calling, but how many idle Vagrant perſons were there in the City? What Idleneſs in many of the Youth, if not held in the more ſtrictly, and ſome breaking forth, and laviſhing away ſtollen time, which was not at their

their own disposse whatever strictness was used? Moreover what an ill example for idleness, did many Governours themselves give to their children and servants? When Masters were idle abroad, no wonder that Servants were idle at home; when Mistresses were idle in their Chambers, no wonder if the Kitchin did imitate.

Though eating, and drinking, and cloathing were necessary, and called for some time; yet the excess of time spent about these things, if not worse, was no better than idle time. Many especially of the Females in the City have spent so much time in the Morning in their beds, if not in sleeping, at least in idle foolish Fancies, and so much time after in neat and curious dressing their bodies, that they have had no time before Dinner for Prayer or Reading, no time to dress their Souls: and the Afternoon being far spent in eating and drinking, the rest of the time hath run away either in Visitings or Entertainments, wherein (if not worse) vain, idle, unprofitable things have been the chief, if not the only subject of their discourse: and by that time they have again refreshed themselves with food at night, they have been too sleepy and unfit for Prayer, and the Service of God. And thus many careless Women in the City have lived in ease and idleness from one end of the Week, and one end of the Year unto another. But methinks the Lord hath by his terrible things in *London*, spoken unto them much in the same language as he did, Isa. 32. 9, 10, 11. *Rise up ye Women that are at ease, hear my voice ye careless Daughters, give ear to my speech; many dayes and years shall ye be*

be troubled ye careleſs Women : tremble ye Women that are at eaſe, be troubled ye careleſs ones, ſtrip ye, make ye bare, and gird ſackcloth upon your loyns.

But I would not charge this ſin of idleneſs only upon the female ſex : many men have been more ſhamefully guilty, eſpecially thoſe who have miſpent ſo much time in gaming, (not to ſpeak of exceſs in eating and drinking, and other time-conſuming ſins which are reproved in their proper place) O the time that many have ſpent in gaming ! Some recreations wherein the body is exerciſed, may be lawful and neceſſary at ſome time ; ſo they do not ſteal away too much of their time and affections ; but for men to ſit at games as hard as ſchollars at their books, what rational plea can be uſed for ſuch wicked idleneſs ? Thus ſilver, and gold, and great eſtates have been conſumed ; and O the golden hours, the dayes, and nights, and precious time, that have been loſt in gaming ! Thus ſome have run out of all, and removed into the Country to hide their ſhame, after their high port in the City ; ſome have gone into the high wayes, not to beg, but to do that which is far worſe, which in ſome hath had a dreadful concluſion. And not only this kind of Idleneſs hath brought poverty, but alſo that heedleſs, ſlothful ſpirit, which many of the City have had in their callings ; which hath made them blemiſhes to the City, and hath been an helper on of our ruine.

13. *A thirteenth ſin of* London *is unmercifulneſs*, another of *Sodom*'s ſins. *Ezek.* 16.49. *She ſtrengthened not the hands of the poor and needy.* I ſhall not blame the whole for this ſin, for the charity of *London* hath ſounded throughout the land, and throughout the world. But yet have not many of the great men of the City been guilty of unmercifulneſs, who though more able, yet have been leſs forward to contribute to the relief of ſuch as have been in diſtreſs? It hath been the comfort of ſome who have loſt much by the fire, that they had ſaved what before they had given to the poor, by putting it out of the reach of moth, or ruſt, or thieves, or flames of fire. But oh what marble bowels have ſome had towards the poor! ſo that they could, (whatever abundance they had by them beyond what themſelves did make uſe of) as freely part with ſo many drops of their blood, as pieces of money, though to help ſome of the needy and diſtreſſed members of Jeſus Chriſt: not conſidering that the Lord Jeſus is the Heir of all things, and whatever eſtate they had, they were but his ſtewards; and that relief of the needy is a debt, which though man cannot require it of them, yet God can: and is it unequal if for want of payment of Gods debts (which they owed out of their eſtates, by vertue of Gods command, to the poor) the Lord hath diſpoſſeſt them of his houſes, and burnt them with fire, and taken away part of the eſtates which he gave them becauſe they have employed them no more for his glory.

14. *A fourteenth ſin of* London *is Uncleanneſs*, another ſin of *Sodom*; their ſin indeed was unnatural uncleanneſs. I would hope that this ſin hath been little known and practiſed in the City. But Fornication and Adultery have been too common. Indeed there hath not been that boldneſs and impudency in this ſin as elſewhere; there hath not been that whores forehead ſo generally in *London*, and declaring the iniquity like *Sodom*: but let the conſciences of many Londoners ſpeak, whether they have not been ſecretly guilty of this ſin? Would it not be a ſhame to tell of the chambering and wantonneſs, and privy leudneſs which hath been committed in *London*? ſuppoſe that in all the remaining Churches the ſin of uncleanneſs ſhould be reproved; and all, both men and women that have been actually guilty of it, ſhould be forced by an inward ſting of conſcience (as ſometimes thoſe were upon the words of our Saviour that accuſed the woman taken in Adultery) immediately to go forth out of the place: what a ſtir would there be in ſome Churches? what an emptying of ſome Pews? what a clearing of ſome Iles? and how few would there be remaining in ſome places?

Suppoſe a viſible mark were put by God upon the foreheads of all Adulterers in the City of *London*, as God put a mark upon *Cain* after he had been guilty of murther; would not many who walk now very demurely, and with much ſeeming innocency, walk with bluſhes in their cheeks?

cheeks? would not many keep houſe and hide their face, and not ſtir abroad except in the night? or if in the day, would they not ſhuffle thorow the ſtreets, and hate the faſhion of little hats, and the court-mode of wearing them behind their head; and rather get ſuch whoſe brims are of a larger ſize, which might the more conveniently cover their brows? And would not many unſuſpected and ſeemingly modeſt women alſo, ſtain their cheeks with a vermilion dye upon their husbands or friends ſearch into their countenance? would not many of them walk with thick hoods, and wear continually deep fore-head-cloaths, as if they were troubled with a perpetual head-ake, that they might hide their ſhame from the view of man?

This ſin is ſo naſty and filthy, that whatever ſwiniſh pleaſure is found in the commiſſion of it, uſually thoſe that are guilty (unleſs the brow be braſs) are aſhamed that it ſhould be known: the holy and jealous eye of God hath ſeen them in their filthineſs; their ſecret ſins are ſet in the light of his countenance, which above all ſhould make them aſhamed; *Whoremongers and Adulterers God will judge*, Heb. 13. 4. which ſhould make them afraid.

I have heard of *Smithfield* haunts, and *Moorefield* walks, whither there hath been too great a reſort from the City under the ſhadow of the wings of the night, about theſe deeds of darkneſs; the words and ſigns which ſuch lewd perſons have uſed to ſignifie their minds one to another I am unacquainted withall: the many Whorehouſes, under the name of Alehouſes about

about *London*, by report have had too many customers: and if the Constables had been as zealous at other times, as they were when the strict Press was in the City to disturb those Conventicles, they might possibly have found more of that Coat, and Tribe who should have given better example.

If there have not been publick Stews in *London* as in other Cities in the World; yet have not some made their own houses little better, some men bringing in their whores in little better than publick view? and of the other Sex some by the open weare of naked breasts, and their light attyre and carriage, have enticed the eye and courtship, and after, basely prostituted their bodies to the lusts of filthy Ruffians. O the boyling, burning lusts that have been in *London!* O the wanton eyes and looks! the speculative uncleanness, and secret self-pollutions! the obscene and filthy speeches! the toying and lustful dalliances! and the gross actual uncleanness which God hath been witness to every day in *London!* This sin of uncleanness doth debase the spirit made at first after Gods own image; defiles both soul and body, which should be the Temple of the Holy-Ghost; and renders men unfit for communion with an holy God, who is of such pure eyes that he cannot approve of the least iniquity; much less of this, which is so gross; and not only so but doth exceedingly provoke him unto anger and jealousie.

This may be one sin that hath brought down such fearful judgements upon the City; we read of twenty and four thousand men that fell in

one day by the Plague, for the ſin of fornication, *Num.* 15. 9. and have not many thouſand inhabitants and habitations of *London* fallen for this ſin? It is ſaid of the Iſraelites, *Hoſ.* 7. 6. *they have made ready their heart like an Oven, while they lye in wait, their Baker ſleepeth all night; in the morning it burneth as a flaming fire.* Have not the hearts of many in *London* been like an Oven for luſt, and themſelves like Bakers putting fewel into it, and ſtirring it up; and if whileſt they have lain in wait, and have not had preſent opportunity for ſatisfaction of their luſts; they have ſeemed to be aſleep; yet no ſooner hath the Morning light of a fit occaſion offered it ſelf to their adulterous eyes, but their adulterous hearts have burned within them, and broken forth into a flaming fire, in the actual commiſſion of the ſin.

And hath this been the practice only of the Court, and of *Weſtminſter* ſide? hath not the curſed Leaven of this common ſin of the times, ſpread it ſelf alſo in the City? Therefore the Lord alſo hath made ready his wrath as in an hot Oven; and though like a Baker he hath ſeemed to ſleep while he lay in wait, and delayd to execute his judgments; yet in the Morning of his great provocation by this and other ſins, his anger hath broke forth like a flaming fire, from whence that fire hath been kindled which hath burnt the greateſt part of *London* down to the ground, *Jer.* 5. 8, 9. When the Iſraelites were like *fed horſes in the morning, every one neighing after his neighbours Wife*; The Lord ſpeaks to them in his wrath, *Shall not I viſit*

viſit for theſe things ? ſhall not my ſoul be avenged on ſuch a Nation as this ?

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15. *A fifteenth ſin of* London *is Drunkenneſs* ; This ſin hath been more viſible and apparent ; I believe that ſcarcely any Nation under Heaven hath proportionably more Taverns and Alehouſes than *England*, and no place in *England* ſo many as *London*, and its adjacent parts : and of all the many thouſands of theſe houſes I believe there hath been ſcarce any but could give many inſtances of this ſin. Beſides the many private houſes where this ſin hath been practiſed. How have men *riſen early in the morning to follow ſtrong drink, and continued unto night, till wine inflamed them ?* Iſa. 5. 11. *Come ye ſay they, and I will fetch wine, and we will fill our ſelves with ſtrong drink ; and to morrow ſhall be as this day, and much more abundant,* Iſa. 56. 12. The corners and beds full of vomit, the reelings about the ſtreets, the *contentions* and wranglings, *the wounds without cauſe, the redneſs of the eyes*, and ſuch like have been to evident a demonſtration, of mens *tarrying too long at the Wine*, and diſtempering themſelves with exceſſive drinking, *Prov.* 23. 29, 30. To be overtaken with drunkenneſs is a great ſin, which makes men more bruitiſh than their very Horſes, who will not exceed their meaſure in drinking, except they be forced to it by Barnacles : and if none in the City had yielded to receive the drench of a cup beyond the meaſure without Barnacles upon their noſes, I ſuppoſe that with their horſes, they

would have been more ſober; and hereby prevented many diſtempers of body, and worſe diſtempers of mind, and which is worſt of all, much diſhonour of God, as well as of themſelves, which exceſs in this kind hath been the cauſe of. But for men to follow after this ſin, and make it their trade and common practice; to delight in it, and ſeek for their God and chief happineſs, in a cup of Wine, or Ale, and to grow men of might in drinking; to exceed the bounds by many degrees without reeling, to entice others to it, yea to force them to drink healths (that ungodly practice) which would not in the leaſt promote anothers health, but was likely to deſtroy their own, through the exceſs which ſuch practices do introduce; to take pleaſure in drinking down others under their feet; and after to glory in their ſhame and wickedneſs; this is a ſin that doth ſo far exceed bruitiſh, that it becomes deviliſh, and doth highly provoke the Lord to pour forth his fury like water upon the places where ſuch ſins are committed.

And hath not *London* been guilty of this ſin of drunkenneſs with the aggravations of it? Have not ſome of *Londons* Magiſtrates been guilty, who ſhould have puniſhed this ſin, and too many Miniſters, who ſhould have reproved it both by word and example of ſobriety? And for ſuch to be ſeen drunk and reeling in the ſtreets, was very ſhamefull, and a great provocation. Have not the late judgements in ſome ſort pointed out this ſin? the dizzineſs of head, and reeling of perſons that have been ſmitten with the Plague; the flaming of the heart of the City, and

and reeling of the houſes, and tumbling of them to the ground by the fire, methinks were a reproof of the dizzineſs and reelings, about the ſtreets and houſes, of ſuch perſons as had inflamed and diſtempered themſelves with exceſſive drinking.

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16. *A ſixteenth ſin of* London *is perverting of judgement.* This is a God-provoking ſin: *when none calleth for juſtice, nor any pleadeth for truth; when men make to themſelves crooked paths, and there is no judgement in their goings; yea when judgment is turned away backward, and juſtice ſtandeth afarr off, and truth is fallen in the ſtreets, and equity cannot enter; when truth faileth, and he that departeth from evil, maketh himſelf a prey,* &c. as the Prophet ſpeaks, *Iſa.* 59. When Magiſtrates are *lovers of gifts, and followers after rewards; when they judge not the fatherleſs, neither doth the cauſe of the widdow come unto them;* then the Lord cryeth *Ah! I will eaſe me of mine adverſaries, and aveuge me of mine enemies,* Iſaiah 1. 23, 24. I cannot charge *London* deeply with this ſin; not having been my ſelf preſent much in their Courts of Judicature; and I would hope that juſtice hath taken place here, as much as in moſt Cities in the world: but when I read what the Lord ſaith concerning *Jeruſalem,* Jer. 5. 1. *Run ye too and fro through the ſtreets of* Jeruſalem, *and ſee now and know, and ſeek in the broad places thereof if ye can find a man, if there be any that executeth judgement, that ſeeketh the truth, and I will pardon it:* and when withall I conſider the dreadfull judgments

of God upon the City of *London*, whereby the glory of the Magiſtracy and government of the City is ſo much ſtained; I would ſubmit it to enquiry whether there hath not been a failure and perverting of judgment in the City? whether bribes and rewards have not blinded the eyes, and the edge of the Law hath not been turned againſt well doers, inſtead of evil doers? whether the Fatherleſs and the Widdow have not been ſent weeping to their heavenly Father to complain of injuſtice? It is not a time to cover faults but to confeſs and leave them; leaſt unavoidable ruine come upon us when it will be too late.

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17. *A ſeventeenth ſin of* London *is Covetouſneſs.* How univerſally hath this ſin reigned in the City? ſo that it may almoſt be ſaid of *London*, as it was of *Jeruſalem*, Jer. 6. 13. *From the leaſt of them even unto the greateſt of them every one is given to covetouſneſs.* Thoſe who have been free from gluttony, drunkenneſs, adultery, and the like expenſive ſins; have on the other hand addicted themſelves to the ſin of covetouſneſs. I do not charge all, but oh how almoſt univerſal hath this ſin among tradeſmen been? which hath evidenced it ſelf both in their getting and keeping riches.

1. In *getting*: what eager deſires after the world, and their obtaining an eſtate by their trades? What ſtudies and conſultations, what wracking the brains, and torturing the wits, to find out the beſt way of thriving in the world? what

what earneſt proſecutions have there been, and laborious endeavours, riſing up early, and ſitting up late, and wearying the body, and the mind all the day, eating the bread of carefulneſs, and mingling the drink with ſollicitouſneſs, crouding up the whole time with worldly buſineſs, ſo that their own health hath been diſregarded, as well as the worſhip of God neglected in the families of theſe worldlings; and all to ſcrape a little worldly riches together which ſome have miſt of, notwithſtanding all their endeavours: and if they have obtained, yet they have remained more poor in contentment, than when they were more poor in their eſtates? for as their eſtates have increaſed, ſo their deſires have increaſed and been farther off from ſatisfaction; as they have enlarged their ſhops and trades; and wealth hath flowed in upon them; ſo they have enlarged their deſires like Hell, and like the Grave have never ſaid It is enough: when they have added bag to bag, and houſe to houſe, the more cares, and fears, and ſometimes piercing ſorrows have accompanied their gains; but far have they been from finding the contentment and comfort in their riches that they looked for.

2. This covetouſneſs hath appeared in *keeping* what they have gotten: keeping I ſay, for covetous perſons have had little heart to ſpend though in neceſſary uſes what they have ſcraped together: they have had wealth, but the uſe of it they have not had; it hath been to them like a treaſure in a cheſt of which they had loſt the key; or like another mans money in their keeping, which they muſt not meddle withall.

Whatever abundance they have had in the bag, and in the coffer, their families have been in want; the table hath been penurious; the back and belly have been pinched; they have lived at a meaner rate than those that have been of a meaner degree. The poor might ſtarve at their doors, no pitty towards others in want and miſery, and the leaſt pitty towards themſelves: whileſt they have ſaved, for fear leaſt afterwards they ſhould want; they have all along wanted, whileſt they have been ſaving; and it may be at laſt they have loſt what they have been keeping, to the unexpreſſible grief, and it may be breaking of their hearts, which have been ſo ſet upon theſe things.

This ſin of covetouſneſs in ſome hath had deeper rooting, in moſt hath had too much footing: and in all hath been very heinous and abominable before God. This ſin is termed Idolatry in Scripture, and the covetous are ſtigmatized with the name of Idolaters, *Col.* 3. 5. *Epheſ.* 5. 5. It is heart idolatry forbidden in the firſt commandment. That thing we make a God to our ſelves, which we chiefly affect: if it be the world, then we make the world our God; which is inconſiſtent with the true love of God the Father the only true God. 1 Joh. 2. 15. *Love not the world, neither the things that are in the world, if any man love the world, the love of the father is not in him.* This ſin of covetouſneſs is hateful to God and provokes his wrath, Iſa. 57. 17. *for the iniquity of his covetouſneſs was I wroth and ſmote him.* Hath not God ſmitten *London* with the plague and fire, among

among other iniquities, for this iniquity of Covetouſneſs? When *London* was eagerly purſuing after the World, and all minding and ſeeking their own Intereſt, without any regard to the Intereſt of Gods glory and Kingdom, or care of their ſoul-intereſt and ſalvation, which their worldly buſineſs would not allow time for; did not the Lord ſend a Plague to put a ſtop to their Trade; and gave them time to ſeek him, and to make their peace with him in their retirements, which they could not, or rather would not finde before? And when they returned with more eagerneſs to their Trades, after the Plague was a little over, that they might fetch up if they could what they had miſs'd by that intermiſſion; did not the Lord ſend a Fire to conſume much of that which they had ſet their hearts upon, and in large legible Letters write *Vanity* upon this Idol, which ſo many had worſhipped? Let *London* conſider and lay to heart this ſin of Covetouſneſs.

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18. *The Eighteenth ſin of* London *is Extortion*; thus Covetouſneſs hath expreſſed it ſelf more groſly in ſome. I ſhall not here diſcourſe concerning Uſury; but the extorting Uſe, which ſome have taken of thoſe who have been in want; the taking Uſe upon Uſe, and grinding the faces of the Poor in their diſtreſs, no doubt is a great ſin, and very offenſive to God. How many Extortioners have there been in *London*, who have enriched themſelves by impoveriſhing of others; who panting after the duſt of the Earth,

on

on the head of the Poor, have lent Money to them, not for their help, but to catch them at an advantage, that ſo without mercy they might catch away all that they had, not leaving them ſo much as a Bed to ly on? Thus ſome have been like *Lyons* for Cruelty, and like *Evening Wolves* unto the poor, *tearing their fleſh from their bones, and reſerving their very bones to gnaw in the morning*, as the Prophet ſpeaks, *Zeph.* 3. 3. This ſin of Extortion was one of the abominations reckoned up by the Prophet *Ezekiel*, for which God was ſo highly offended with *Jeruſalem*, chap. 22. 12. *Thou haſt taken Uſury and increaſe, and haſt greedily gained of thy Neighbour by Extortion; and haſt forgotten me*; for this and other ſins there mentioned, it is ſaid *v.* 3. *Therefore have I poured out my indignation upon them; I have conſumed them with the fire of my Wrath.* Unto this ſin of Extortion I may add ſeverall other wayes that many in the City have had of getting Eſtates, which ſome may diſpute for the lawfulneſs of, and becauſe ſo common and gainfull, the ſin is little heeded; but when the Lord hath been contending with the whole City, and hath inflicted a generall ſtroke upon Tradeſmen, yea one ſtroke upon another, and hath trodden their Trade under his feet, as ſeeming to be offended with ſomething therein; methinks they ſhould be awakened, and open their eyes, and impartially ſearch, and labour to finde out whatever it is that doth offend him, whatever ſeeming diſadvantage may come to them thereby. And if they will not hearken, God can take away the remainder, as he hath done a great

great part, and ſo force them to a ſenſe of their ſin.

One ſinfull way of getting Eſtates, and I am perſwaded diſpleaſing to God, is *engroſſing and monopolizing of Commodities*, which many in *London* have done, that having all the Commodities of that kinde in their hands, they might make their own Market, and ſet their own price upon them; which if they ſold as cheap as otherwiſe they would do, or as others do when they are ſhared into many hands (as poſſibly ſome may) I could not condemn the thing: But when by getting the whole into their hands, they hoiſt and raiſe the Price far beyond the juſt Value, which they neceſſitate people to give, and that only that they might enrich themſelves: this I dare confidently affirm to be unlawfull; and my reaſon is, becauſe hereby they prefer a leſſer good, before a greater; namely, the enriching of themſelves, and their Families, before the more publick good of making the Commodity more cheap to the Commonwealth. If they ſay, the injury which they who buy of it, will ſuſtain, (they being ſo many) will be very ſmall and inconſiderable; but the good they ſhall get hereby will be great, and they may be in a better capacity of doing good; I anſwer, that none ought to do the *leaſt injury* for the reaping of the *greateſt advantage*; It being abſolutely unlawfull *to do evil, that good may come thereby, and the damnation of ſuch will be juſt*, Rom. 3. 8. and conſequently a greater injury will come to themſelves, than to thoſe whom they injure; yea, the Injury will be greater, than the Good, which they

they obtain. And as for their being in a capacity of doing more good; I believe that such persons, if they do spend such gains, are more forward to spend them on their lusts, than to lay them out in Charitable uses; I have not heard that the greatest Monopolizers in *London* have been the most charitable persons.

If I were more acquainted with the mysteries of Trades in the City, I fear, I might finde out more than one Mystery of Iniquity among them. If the Lord would put into the hearts of Magistrates and Citizens, to look into Trades, and to consider the equity that they bear, and take some course for rectifying abuses in them; it might be one way to obtain a more favourable aspect from Heaven; and the Lord might revive again the Trade of *London*, which now is dying and sinking to the ground.

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19. *A Nineteenth sin of* London *is Lying.* It is said of *Nineveh*, Nah. 3. 1. that it was *a City full of lies.* O the Lies that have been in *London!* who can reckon them? Lies in the streets, *loud lies*, which have been cryed, false News which we daily hear. Lies in the Chambers, *secret lies*, privy false tales which are whispered in the ears: Lies in the Shop, *trading lies*; lies told in buying and selling: *Officious lies*, which some tell to do their friends a kindness: *Mischievous lies*, which some tell to do another an injury. We read of some, *that bend their tongue like their bow for lies, that will not speak the truth, but teach their tongue to speak lies*, Jer. 9. 3, 5.

How

How many Liars have there been in *London?* What age is free from this ſin? The Children have learned to lie, as ſoon as they have learned to ſpeak. What houſe hath been free? How have Tradeſmen been guilty of lying, which ſome account a neceſſary adjunct to their Trade, without which they could not live? How many Servants have excuſed one another and themſelves when they have committed faults, with their lies? But of all lies, miſchievous lies have been the worſt, which ſome have invented to do an injury to their neighbour; ſuch lies are more immediately begotten by the Devil the Father of lies, and ſuch liars are his moſt genuine Offſpring. But all lies in a ſenſe are miſchievous lies; they are miſchievous to the party that tells them; even the Officious liar cannot do ſo much kindneſs to his Friend by his lye, as he doth injury to himſelf: What! will a man ſtab himſelf to do his Friend a courteſie? he that wounds his Conſcience doth worſe; he that gains in his Trade by his lye, loſeth more than he gains: A bag of Gold is not to be compared with inward peace, and the favour of God (better than life) which by this ſin is loſt. Surely, the Lord, being a God of Truth, is much offended with this ſin of lying. *God delights*, ſaith *Solomon*, *in them that deal truly, but lying lips are an abomination to him*, Prov. 12.22. Lying was one ſin of *Iſrael*, for which *their land did mourn*, Hoſ. 14. 2, 3. And God threatneth to give *all liars their part in that lake which burneth with fire and brimſtone*, Rev. 21.8. Methinks that one place ſhould make all liars to tremble. And is not this one

ſin

ſin which ſome Profeſſors alſo in the City have been guilty of, to the ſhame of their Profeſſion; for which the Lord hath ſent the Fire to burn down the City, to awaken us to fly from this ſin, as we would eſcape the future Fire of Hell?

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20. *Another ſin of* London *is couzening and defrauding:* This ſin hath been the product of Covetouſneſs, and the companion of Lying, and how ordinary hath it been among Tradeſmen, which many have been ſo accuſtomed to, that it hath been as eaſie to perſwade the *Æthiopian* to change his skin, as to perſwade them to leave off their Couzening? This they have lookt upon as even eſſential to their Trade, at leaſt as neceſſary to their Gains; yea ſome have pleaded a neceſſity thereof, to get a Livelyhood for themſelves and Families. But there is no neceſſity of any ſin; Duties are neceſſary, but ſins are never neceſſary, and the gain which is gotten by ſin, is like the gain of a Garment, which hath the Plague in it, which if it bring warmth for the preſent, quickly alſo may bring ſickneſs and death: and if Couzening brings gain into the *purſe*, it preſently brings the Plague into the *heart*, and quickly will bring the pain and puniſhment of Hell.

To defraud another in dealing, is but a more covert way of ſtealing, and it is as lawfull to take a Purſe upon the High-way, as to take a Shilling by fraud in the Shop; the difference lies only in the degree, the nature of the ſin

which

which is Theft, is the ſame in both. And the Lord, as he hath expreſly forbidden this ſin, ſo he hath threatned to avenge it, 1 *Theſſ.* 4. 6. *That no man go beyond or defraud his Brother* (not only in a greater thing but) *in any matter, becauſe the Lord is the avenger of all ſuch.* The ſeveral ways which Tradeſmen have had of defrauding, would be too large for me to ſpeak of, neither am I ſo skilfull as to underſtand. The falſifying of Weights and Meaſures is groſs, a ſin practiſed among the *Jews* of old, which God threatens to puniſh them for, *Hoſ.* 12. 7. *Ephraim is a merchant, the ballances of deceit are in his hand.* And both their ſin and Gods anger are ſet forth, *Mic.* 6. 10, 11, 12, 13. *Are there yet the treaſures of wickedneſs in the houſes of the wicked, and the ſcant meaſure which is abominable? ſhall I count them pure with the wicked ballances, and with the bag of deceitfull weights? For the rich men thereof are full of violence, and the Inhabitants thereof have ſpoken lyes, and their tongue is deceitfull in their mouth: Therefore alſo will I make thee ſick in ſmiting thee, in making thee deſolate, becauſe of thy ſins.* And was it not thus with *London?* Did they not falſifie Weights and Meaſures, and falſifie Commodities, and ſpeak falſly concerning the price of them, and take unconſcionable gains, and yet profeſs kinde uſage of their Cuſtomers, whom they did moſt exact upon? But if I could, I ſhould not open the cunning wayes which ſome have found out, of defrauding and over-reaching, leaſt any ſhould learn, and be enticed to practiſe the ſin by the very reproof of it, as I have heard ſome have done.

Now

Now ſuch perſons, who have gotten their wealth by defrauding and over-reaching their brethren, bring themſelves into ſuch a ſnare of the Devil, that very few ever get out, but are dragg'd by him thereby into hell; becauſe it is not bare grieving for this ſin, which is neceſſary to the obtaining of a pardon; but reſtitution is neceſſary; they muſt refund, they muſt reſtore, either to the parties themſelves, or to the poor, what they have gotten wrongfully, if they be able; if not, as much as they have, otherwiſe they cannot be ſaved. No ſalvation came to *Zacheus* till he was reſolved upon reſtitution of what he had wrongfully gained, *Luke* 19. 8, 9. *God ſmites his hand at diſhoneſt gain*, Ezek. 21. 13. and this is one ſin which I believe God hath ſmitten *London* for.

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21. *The one and twentyeth ſin of* London *is Prodigality and Profuſe ſpending*; Some have ſpared too much through covetouſneſs, others have ſpent too much through prodigality. Liberality is a great vertue; and bountiful charity an excellent grace, which *London* hath not been without; but prodigality is a great ſin. Thus ſome have ſpent above their degree, laviſhing out their Eſtates on their tables, on their houſes, on their cloathes; but the worſt prodigality hath been, in that which men have laviſhed out in the ſatisfaction of their luſts, in drunkenneſs, gaming, whoring, and the like; and eſpecially thoſe, who have ſpent profuſely that which hath been none of their own, but what they

they have taken up on credit of others; have been moſt groſly guilty of this ſin.

And unto this ſin of prodigality and profuſeneſs, I may refer the ſin of *exceſſive mirth and jollity*, which hath been in *London*, there is an harmleſs mirth which is lawfull; and there is a ſpiritual chearfulneſs, which is the duty of Chriſtians: though in times of great ſin and affliction of Gods people, ſackcloth and mourning doth become Chriſtians, and ſome expreſſions of joy which are more carnal, ſhould be much forborn: But I am ſpeaking of the mirth of ſuch, who have had the leaſt ground for mirth of any, namely the wicked, unto whom no peace nor joy in that eſtate doth belong: for Them to be ſo exceſſively merry and Jovial, and frolick, expreſſing it in their prophane, obſcene, and ſcurrilous jeſting; in their muſick, ſinging, and dancing; in their ranting, roaring, and carouſing; in many waſtfull and profuſe wayes of ſpending; when the Church is in ſackcloth, and lies a bleeding; as too many in *London* have done; ſurely God hath been offended with this, and hath been provoked to ſend down his judgements, to alter the cheer of *London*, and hereby to put them into mourning, which they were ſo averſe unto.

Had they foreſeen the Plague, and how many of them ſhould have fallen by it, ſurely it would have damped their mirth; had they foreſeen the burning of the City of *London*; and that their houſes ſhould have fallen by the fire; ſurely their laughter would have been turned into heavineſs. Theſe judgements they could not foreſee; but

future Judgment far more dreadful, they might have foreſeen, which ſhould have made an impreſſion of ſorrow upon them if poſſibly by repentance they might avoid and eſcape it. *Be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy into heavineſs*, Jam. 4. 9. Such mourning if for ſin might be a means to prevent future miſeries, and eternal woe and weeping; others they have reaſon to mourn for thoſe miſeries which will come upon them. *Go to now ye rich men, weep and howl, for the miſeries that ſhall come upon you*, Jam. 5. 1. but for prophane wicked perſons to ſing, and rejoyce juſt upon the brink of the grave and hell, is very unreaſonable and an aggravation of their other ſins.

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22. *The twenty ſecond ſin of* London *is envying.* And this ſin was to be found not only in Women, which envied others that exceeded them, in beauty of body, in cloaths, and dreſſing, and ſuch like toyes; but alſo in men, who envied them who were of the ſame trade, which had better houſes and ſhops, more cuſtome and wealth than themſelves, as *Heſiod*

Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων:
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

Yea this envying was to be found among many Miniſters, who envied others that had better parts, and more learning, greater applauſe, and more auditors than themſelves. There was a

ſpirit

ſpirit among us which luſted to envy, Jam. 4. 5. which beſides the great torment that it brings to the ſpirit where it reigns, is a very great provocation to the Lord.

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23. *The twenty third ſin of* London *is ſlandering and backbiting*, which hath been the conſequent of the former. The ninth commandment hath been exceedingly broken in *London*, eſpecially in a private way of bearing falſe witneſs againſt the neighbour, and wounding his reputation by a ſlanderous tongue; ſome inventing lyes, and raiſing ſlanders, which they have in their conſciences known to be falſe; others taking up ſlanders, readily believing them without any juſt proof. This ſin you have ſet forth with a caution to take heed of ſuch perſons, *Jer.* 9. 4, 5. *London* hath been full of backbiters and tale-bearers, and too many profeſſours have been guilty of this ſin: few have entertained backbiters with an angry countenance, which as the wind driveth away rain, would have driven them out of ſight. I might here add the hatred of one another that hath been in *London* (much through ſlanders) the emulation that hath riſen from hatred; the wrath that hath riſen from emulation; and the wrath of God which hath ariſen from theſe and other works of the fleſh, ſpoken of, *Gal.* 5. 19, 20.

24. *The twentyfourth ſin of* London *is murmuring:* and that not only in want, and under loſſes and croſſes but alſo in fulneſs and plenty. Many Farmers in the Countrey have murmured at the plenty and cheapneſs of Corn; many tradeſmen in the City have murmured at the plenty of the commodities which they have dealt in; becauſe however ſuch plenty is a publick and unſpeakable mercy, yet they have had the leſs private advantage which hath been chiefly regarded by them. Yea ſome in their murmuring have wiſhed for a Plague, that the ſurvivers might have the better trade; And I have heard that a Fire alſo hath been wiſht for, to take off the plenty of ſuch commodities, that the remainder might bear the higher rate. Is it a wonder then if God have ſent Plague and Fire which ſome have called for by ſuch murmuring ſpeeches? The *Iſraelites* in the Wilderneſs were plagued for their murmuring; and the murmuring company of *Corah*, that were not ſwallowed up with him were conſumed by a fire from Heaven.

25. *The twenty fifth and laſt ſin of* London, *which I ſhall ſpeak of, is Carnal ſecurity*; another of *Sodoms* ſins. It is ſaid of the Sodomites, Luk. 17. 28, 29. *In the days of* Lot, *they did eat, they drank, they bought, they ſold, they planted, they builded: But the ſame day that* Lot *went out of* Sodom, *it rained fire and brimſtone from Heaven,*

Heaven, and deſtroyed them all. When *London* had provoked God ſo highly by ſo many ſins, yet how ſecure were they before his judgements broke forth upon them, they eat and drank, they bought and ſold, *&c.* They ſate at eaſe, and put far from them the evil day, as *Amos* 6. they were ſtill, and at reſt, little expecting ſuch changes as have come upon them, and taking little care to prevent them: they were ſecure and truſted in arms of fleſh, broken reeds which have alwayes failed. And I might add here as a cauſe of the ſecurity of ſome, the preſumptuous confidences of future events which belong only to God to foreknow; which ſome have taken upon them ſo abſolutely to determine as if they had looked into the book of Gods decrees, or had an infallible revelation from him of what ſhould come to paſs. O the good dayes that ſome have looked for upon the preſumption of what they had no ground for. Great expectations many had of the Fall of *Antichriſt* and *Babylon* in the year 1666. and other events, limiting times, which God hath not clearly revealed, which is an entrenching upon Gods prerogative, and I believe a greater provocation than ſuch perſons are aware of. This may be one reaſon why *London* is fallen inſtead of *Babylon*, in this year of ſuch expectation and preſumption.

By this time it may be the Reader may be wearied with reading, as I am with thinking and writing of *Londons* ſins. But how hath the Lord been wearied with the bearing of them, how hath he been preſſed with the weight of them, as a Cart is preſſed that is full of Sheaves?

Amos 2. 13. If when you have read of *Londons* judgements, withall you conſider *Londons* provocations, you muſt needs acknowledge that God is righteous in that he hath puniſhed *London* no more than they have deſerved for theſe ſins.

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2. GOds *Righteouſneſs* will further appear, if we conſider that *he hath puniſhed* London *leſs than her iniquities deſerved.*

1. God might have puniſhed *London* deſervedly with more dreadful judgements here; and that both in the ſame and another kind.

1. *God might have deſervedly puniſhed* London *worſe in the ſame kind,*

1. In the judgement of the *Plague*; It was a dreadful Plague indeed; but God could have made it more dreadful; where he ſhot one arrow, he might have ſhot an hundred: he viſited many families; he might have viſited every family; and ſwept every houſe with the beeſome of deſtruction. Though ſo many fell, yet I believe that five parts in ſix of the inhabitants of *London* were preſerved; God might have taken away the five parts, and have left but one alive: yea it might have been ſaid of *London*, as it was of *Iſrael*, Amos 5. 2, 3. *The Virgin of Iſrael is fallen, ſhe ſhall riſe no more; the City that went out by a thouſand ſhall leave an hundred.* God might have made every hundred that dyed by the Plague, a thouſand; he might have ſent out his arrows after all the inhabitants of *London*, that were gone into the Countrey; and ſmitten them

them whereſoever he found them: or he might have met with them upon their return home, and given commiſſion to Death to lay hold on them aſſoon as they entred into their doors. He might have depopulated the City of *London* by the Plague; ſo that every houſe ſhould have had dead Corpſes lying, and none to bury them. He might have made our Plague *wonderful, fearful*, and of *long continuance.*

We that have ſurvived ſo great a mortality, have reaſon to ſay, that deſervedly it might have been greater; that we deſerved as much or more to fall, for our more heinous ſins, than thouſands that are gone down into the pitt, ſurely *it is of the* Lords *mercies that we are not conſumed*; he was merciful in ſparing of us; he would have been righteous if he had deſtroyed us.

Think with your ſelves, you that are alive, and remain eſcaped; how fearful would the Plague have been, if it had come home to *your* houſes; you were afraid to hear of others houſes viſited and ſhut up; what would you have been, if it had entered *your* doors? you were afraid when others were ſtruck with the diſeaſe; what would you have been, if you had been ſtruck your ſelves? *Sinners*, what would you have done if the arrow had pierced through your Livers, if under ſuch guilt and wrath you had been ſmitten? when you had ſuch a Plague of ſin in your hearts, if you ſhould have had the Plague of Peſtilence in your bodies; if when you were ſo rotten and corrupt, and defiled inwardly, you ſhould have had boyls, and blanes, and running ſores outwardly; if when conſcience was

ſo filled with guilt; your bodies ſhould have been filled with this diſeaſe; In a word; If when you had the marks of Hell and damnation in your ſouls, you ſhould have had the marks of inevitable death in your bodies; Oh the dread that would have ſeiſed upon you! The Judgement of the Plague might have been worſe to you; you might have ſpent above a year in Hell by this time among Devils and damned Spirits; you might by this time have been inured to thoſe torments which yet you could not have endured, but muſt have endured for ever without any poſſibility of deliverance for ever.

Many of you who have eſcaped, have your Families unbroken, when other whole Families are ſwept away. Suppoſe thy dear Wife had fallen, or thy hopefull Children had been nipt by death in the very bud, and your Families had been maimed; the Judgement would have been much ſorer on you. None can ſay but God might have righteouſly puniſhed *London* more ſeverely by the Plague.

2. God might have puniſhed *London* alſo more ſeverely by the *Fire*. The greateſt part of the City is fallen, it might have been the whole: Moſt of the City within the Walls is conſumed; the flames might have iſſued forth at all the Gates, and conſumed all the Suburbs too: all the goods might have been burnt with the houſes, and all the Inhabitants with the Habitations.

The Fire, though it burned dreadfully, yet it began at one end; and came on ſo ſlowly, that moſt of the Inhabitants of *London* had time to remove

remove themſelves, and the choyceſt of their goods; ſome Livelihood was left, and Materials for a future Trade.

Suppoſe the Fire had been ſo ſudden, or had been kindled in ſo many places, that there had been no poſſibility of removing any thing, except the perſons themſelves. Suppoſe all the Silver, and Gold, and rich Plate of the City had been melted by this Fire, that all the Wares and Merchandize, all the Garments, Beds and Houſhold goods had been turned into aſhes; and many thouſand Families, that have been turned out of houſe had been turned out of all, and quite bereaved of all their Subſtance, ſo that nothing had remained to them for neceſſary uſe, this would have been very ſore.

Alas! what would they have done? whether would they have gone for relief? Would the Court have ſupplyed them? Could the Countrey have helped and maintained ſo many, when ſo much impoveriſhed themſelves, that in many places they are hardly able to live? Could they have hoped for relief from foreign Nations? Are not all the World almoſt our Enemies? Is Charity ſo warm abroad? Alas! what would they have done? Muſt not many of them have pined away in their wants, and ſtarved under Hedges, for lack of ſuitable proviſions. This would have been dreadfull indeed.

Or ſuppoſe they had lugg'd their Goods out of *London* from the Fire, and the whole City had been burnt down with all the Suburbs, and no habitations left ſtanding hereabouts; what would they have done with their goods? where would

would they have diſpoſed of them? How could they any wayes have continued their Trades? Where could they have diſpoſed of their perſons? How could they have lived this cold Winter Seaſon? Could they have ſtruck up Booths preſently, fit for themſelves to abide in, which would have ſheltred them from the injury of the weather? where would they have had materials, when all was burnt?

Alas! what would they have done? muſt not their goods have been ſpoyled by lying abroad? would not they themſelves, who had been uſed to ſo much tenderneſs, have quickly grown ſick, and died in the Fields? would not thouſands have ſtarved for cold? and what Proviſion could they have had for food and other neceſſaries? Beſides; would they not have been a prey to Theeves and Cut-throats? Would not many of their Enemies, who laughed at the fall of the City, have rejoyced much more, and taken advantage to come upon them in their nakedneſs, and butcher'd them without mercy?

But, ſuppoſe the Fire that begun at one corner, had been kindled in every Gate at the ſame time; when all the Inhabitants had been aſleep in their Houſes, and they had been incloſed with flames, and no poſſibility of eſcape, how dreadfull would the Fire have been then? If when they awakened in the Morning they had ſeen the ſmoke aſcending round about them, and the Fire drawing neer to them; if both ends of a ſtreet had been on Fire together, and they in the midſt, and had heard with the roaring of the Fire, a greater roaring of the People that were burning with the

the Houſes; O the ruefull looks! Oh the horrible ſhrieks by women and children! oh the dreadfull amazement and perplexity which would have been in ſuch a place and caſe! To be burnt alive is dreadfull; but think what tortures would have been in the ſpirits of guilty ſinners, who had not made their peace with God, that had ſlept out the Harveſt and day of Grace, that had made no Proviſion for death and Eternity! The noiſe and roaring without, would have been nothing to the laſhes and tearings within them; the Fire in their Houſes would have been but ſmall, in compariſon of the fire in their Conſciences; and the flames of Hell-fire, which if awakened, they would have ſeen juſt before them.

This Judgement of the Fire might have been more dreadfull than it was: Perſons are eſcaped; Goods and Wealth much ſaved; Houſes ſtanding to receive them; Trade going on; God might have puniſht *London* more ſorely in the ſame kinde.

2. God might have puniſhed *London* more ſeverely in other kindes of Judgements.

1. He might have brought upon them, and upon the whole Land, the *Sword* of a Foreign Enemy, as he did upon *Jeruſalem*, and the land of *Judea*, for their ſins, which being ſo pathetically ſet forth by the Prophet *Jeremy*, 4. *v.* 16. to the end, I ſhall repreſent to the eye.

A Voice declareth from Dan, *and publiſheth affliction from Mount* Ephraim, *make ye mention to the Nations; behold, publiſh againſt* Jeruſalem, *that Watchers come from a far Countrey, and give out*

out their voice againſt the Cities of Judah: *As Keepers of the Field they are againſt her round about, becauſe ſhe hath been rebellious againſt me, ſaith the Lord. Thy way and thy doings have procured theſe things unto thee; this is thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart. My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe within me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the Trumpet, the Alarm of Warr. Deſtruction upon deſtruction is cryed, for the whole land is ſpoyled, and my curtains in a moment. How long ſhall I ſee the Standard, and hear the ſound of the Trumpet; I beheld, and all the Cities were broken down at the preſence of the Lord, and by his fierce anger; for thus hath the Lord ſaid, The whole land ſhall be deſolate; for this ſhall the land mourn, and the Heavens above be black. The whole City ſhall flee for the noiſe of the Horſemen and the Bowmen, they ſhall go into the Thickets, and climbe up upon the Rocks; every City ſhall be forſaken, and not a man dwell therein; And when thou art ſpoyled, what wilt thou do? though thou cloatheſt thy ſelf with Crimſon, though thou deckeſt thy ſelf with Ornaments of Gold, though thou renteſt thy face with Painting; in vain ſhalt thou make thy ſelf fair; thy lovers ſhall deſpiſe thee, they will ſeek thy life: for I have heard a voice, as of a woman in travell, and the anguiſh as of her that bringeth forth her firſt childe; the voice of the daughter of Zion, that bewaileth her ſelf; that ſpreadeth forth her hands, ſaying, Wo is me now, for my ſoul is wearied becauſe of murtherers.* This might have been the Judgement, and theſe the Complaints of *London*

and

and *England*; which would have been worſe than Plague or Fire. The Plague reached many, but the Sword might have reached all; the Fire devoured Houſes, but the Sword might have devoured the Inhabitants. The Lord might have brought a Foreign Sword, and open Invaſion; or he might have given up *London* to a more private ſudden Butchery and *Maſſacre* by the hands of cruel *Papiſts*, as was feared; which would have been more dreadfull than the Maſſacre of the Proteſtants by the Papiſts in *Paris*; becauſe our numbers do ſo far exceed thoſe which were in that City.

If bloody Papiſts had come into our Houſes in the dead of the Night, with ſuch kinde of Knives in their hands as were found after the Fire in Barrels; and having ſet Watch at every Streets end, had ſuffered none to eſcape, but cruelly ſlaughtered the Husband with the Wife, the Parents and the Children together, ripping up women with Childe, and not ſparing either the Silver hair, or the Sucking Babe; If there had been a cry at midnight, *They are come*; but no poſſibility of flying from them, or making reſiſtance againſt them; if inſtead of heaps of Stones and Bricks in the top of every ſtreet, there had been heaps of dead Bodies, and the Kennels had been made to run down with gore-blood; ſure this Judgement would have been more dreadfull than the Plague or Fire, which have been among us.

2. God might have puniſhed *London* with *Famine*, which is a greater Judgement than the Plague or Sword: If the Lord had broken the

the whole ſtaff of bread, and cut off all proviſions of food from the many thouſand ſouls that lived in and about the City; how dreadful would this have been! If a famine had been ſo ſore in *London*; that people ſhould have been forced to eat one another and their own fleſh, as it was in *Samaria* and *Jeruſalem*; If inſtead of houſes in *London*, God ſhould have made the people as fuel of the Fire in this judgement, as is threatned, Eſa. 9. 19, 20. *Through the wrath of the Lord of Hoſts is the Land darkened; and the people ſhall be as the fuel of the fire, no man ſhall ſpare his brother; and he ſhall ſnatch on his right hand and be hungry; and he ſhall eat on the left hand, and not be ſatisfied; they ſhall eat every man the fleſh of his own arms:* If *London* had been forced through hunger to eat the fleſh of their own arms, and the fruit of their own bodies, Oh what a diſmal face would there have been in the City! and how would death have been choſen rather than life; in the by-us-unconceivable pain of gnawing hunger! Thoſe which *dye* by the Plague or are ſlain by the ſword, would be counted happy in compariſon with them that *live* under ſuch a judgement.

Laſtly, The righteouſneſs of God in the judgements he hath inflicted on *London*, appears; in that he might inſtead of Plague and fire on earth have puniſhed them with the plagues and fire of *hell*; which ſuch ſins as we have reckoned up have abundantly deſerved. *Tyre* and *Sidon* now in Hell; *Sodom* and *Gomorrah* under the vengeance of eternal fire, were not guilty of ſuch ſins as *London* was guilty of.

And

And what are body plagues here, in compariſon of ſoul plagues hereafter? what is a fire that burns down a City, in compariſon with the fire of hell, which ſhall burn the damned, and never be quenched.

God hath puniſhed *London* no more than her iniquities have deſerved; God hath puniſhed *London* leſs than her iniquities have deſerved, therefore in ſpeaking moſt terribly, he hath anſwered moſt righteouſly.

Sect. 8.

3. *Concerning the deſign of theſe judgements. What doth God mean by this terrible voice? by ſpeaking ſuch terrible things in the City of* London? The Lord hath not only ſpoken but cryed and ſhouted, he hath lifted up his voice like a Trumpet; and his voice hath not been inarticulate and inſignificant; but hath had a meaning; and they that have an ear to hear, may underſtand; for as the voice of the Lord hath cryed in the City, ſo the voice of the Lord hath cryed to the City, Mic. 6. 9. *The Lords voice cryeth unto the City, The man of Wiſdom ſhall ſee thy name, hear ye the rod, and who hath appointed it.* Some take notice of the judgements themſelves, and the effects of them upon themſelves and families; They diſcourſe of the Plague, and how many dyed thereby, that they have loſt ſuch a relation, ſuch a friend or neighbour was viſited and dyed quickly; They diſcourſe of the Fire, where it began, how it increaſed and prevailed, what

what day ſuch a ſtreet fell, and where their houſes were conſumed, what they loſt, and how much they ſaved: And it may be, ſome ſpeak of the hands of men, that were ſuſpected to enkindle and carry it on; but few diſcourſe of the hand of God which ſent both Plague and Fire, and what he means by ſuch ſtrange and dreadful judgements: But the man of wiſdom, ſuch as are wiſe do conſider that theſe judgements ſpring not out of the duſt, but were ſent down from Heaven, They ſee Gods Name, and Gods hand that hath been ſtretched forth upon *London*. They know that both Plague and Fire have had their commiſſion from the God of Heaven; otherwiſe they could not have wrought with ſuch force and power.

They ſee Gods Name, that is, the glorious attributes of his name diſplayed. God proclaimed his Name before *Moſes* when he cauſed his goodneſs to paſs before him; and diſcovered himſelf to be *the Lord, the Lord God gracious and merciful, ſlow to anger, abundant in lovingkindneſs, goodneſs and truth*, Exod. 34. 6. And God hath proclaimed his Name before *London*, in cauſing his judgements to come upon the City; and hath declared himſelf to be *the Lord, the Lord God Holy and Jealous, a God that can be angry when much provoked, and yet righteous in the ſevereſt judgements which he doth inflict*. A man of wiſdom may ſee Gods Name in *Londons* judgements, and as he may ſee power and righteouſneſs in Gods name; ſo he may ſee grace and goodneſs in the name of God, which hath paſſed before the City; he may ſee and know that God hath

hath a gracious meaning and deſign of good to *London* in theſe judgements; he may ſee Gods name, and hear Gods voice, and what it is that he ſpeaketh by the rod.

Oh that *London* were thus wiſe! that they would open their eyes and ſee Gods Name! Gods hand ſo juſt and righteous; as alſo open their ears, and hear Gods voice, and underſtand Gods deſign ſo gracious, and ſo much for their good! O that God would open the ears of *London*, and bend them to the diſcipline of his judgements! that with the loſs of friends and relations by the Plague, and of houſes and goods by the Fire; they may not loſe the good of theſe Judgements too, though of another kind, yet of far greater value, which God intends them.

The enquiry then is, *What meaneth the Lord by the Plague, and by the Fire in the City? what doth he call for by this terrible voice? and look for in* London, *that theſe judgements may turn to their advantage?*

The duties which God expects from London *after ſuch deſolations by the Plague and Fire, are theſe.*

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1. *God expects that* London *ſhould awake. London* hath been aſleep; both the fooliſh and the wiſe Virgins have been aſleep; and when ſuch a voice hath come down in theſe judgements, which have been revealed from Heaven, crying in the midnight of their carnal ſecurity, *Behold, the great God is come forth from his place, and is*

entred into London *in fury*; ſurely all ſhould awake and ariſe, and prepare to meet him, ſeeing none can flee from him. God hath ſeemed to be aſleep, while he exerciſed ſo much patience towards *London*; his arm ſlept in his boſome; but now the Lord hath been awakened with the loud cry of *England* and *Londons* ſins; his arm hath awaked, and put on ſtrength and vengeance.

Awake! then O *London awake!* open thine eyes, draw thy curtains; come forth of thy bed; look out of thy windows; *Apparitions! Apparitions!* ſtrange ſights to be ſeen; Behold! Heaven is opened, and God is come down upon earth; cloathed with garments of lightning: God is come down in his Majeſty, and looks upon *London* with a terrible countenance: Behold the amazing terrour of God in the late ſtrange and prodigious Judgements. What! doeſt thou not ſee him? ſurely thou art faſt aſleep ſtill, thine eyes are cloſed, the vail is before them.

Awake! London Awake! open thine ears, Harke! Oh the Trumpet that hath been ſounding from Heaven over the City exceeding loud! Oh the Thundrings of the terrible voice of the Angry God! the voice of the Lord hath been powerful and very dreadful: What! canſt thou ſleep under ſuch a noiſe? ſurely thou art dead aſleep, dead in ſin and ſecurity. What will awaken thee, if theſe Judgements do not awaken thee? If a ſhrill and loud trumpet do not pierce thine ears, will ſoft muſick enter? if the ſound of Cannons be not heard, can any expect that Piſtols ſhould? If when the Lyon roareth in thine

thine ears thou canſt ſleep ſtill, will ſoft whiſpers awaken thee? What will awaken thee if the loud voice of theſe judgements do not awaken thee? The Lord called upon thee before by his Miniſters, by his mercies: now he hath ſhouted in thine ears by his Judgements.

Awake! *London* Awake! Thou haſt been rouzed out of thine habitation; methinks thou ſhouldeſt be rouzed out of thy ſecurity: What! ſleep when dying! dying by the Plague, and tumbling into the grave! what ſleep when burning! burning by the fire, and tumbling into deſolation! What! ſleep in a ſtorm! when winds are blowing, and waves roaring, ſea entring, and ſhip ſinking! *What meaneſt thou O ſleeper!* could the Heathen Ship-maſter ſay, in ſuch a caſe, unto *Jonah, chap.* 1. 5, 6. when he lay faſt aſleep in the ſides of the ſhip: *Ariſe, call upon thy God; if God will think upon us that we periſh not.* And may not I ſay, What meaneſt thou O ſleepy *London*; haſt thou not perceived the ſtorm that hath beaten ſo fiercely on thy head? doſt thou not perceive that thy ſhip is ſhattered and broken? and the Sea is coming in amain, and thou art in danger of ſinking, and that quickly, unleſs ſome ſpeedy courſe be taken for prevention? And yet canſt thou ſleep ſtill? *Awake!* ariſe! call upon thy God, if ſo be he will think upon us, that we periſh not.

God calls upon *ſleepy ſinners* to awake. Suppoſe you were under the power of cruel enemies, that had killed your husbands, or wives, or dear children and friends; and you knew not how ſoon they might fall upon you, and cut

your throats; could you ſleep ſecurely in the ſame houſe with ſuch perſons?

You are under the power of Tyrannicall luſts, which are far worſe enemies; you are under the reigning power of ſin, which hath brought the Plague into the City; and whereby ſome of you have been deprived of theſe relations; and you know not how ſoon ſin may bring death upon your ſelves, not only the firſt, but the ſecond death; not only temporal, but eternal death; and deprive you not only of life, but happineſs, and all hopes of the leaſt ſhare in it for ever: And yet can you ſleep ſecurely with ſin in your hearts? with ſuch an enemy, with ſuch a viper in your boſomes?

When the Fire was in *London* I believe few of you could take much ſleep for divers nights together; when the Fire was burning in your ſtreets, and burning down your houſes, you could not ſleep in your houſes leaſt the Fire ſhould have burned your perſons too: And, when the Fire of luſt is within you, and burning within you; when the fire of Gods anger is kindled above you, and burning over you; and the fire of hell ſo dreadful and unextinguiſhable is burning beneath you; and you are hanging over the burning lake by a twine thred, which ere long will untwine of it ſelf; and may ere you are aware, and ſuddenly be cut or ſnapt aſunder, and then you muſt drop into the midſt of flames; can you ſleep under the guilt and power of ſin, when you are in ſuch danger?

Awake! ſinners *awake*! God doth not burn you preſently, but warns you firſt; he burns your houſes,

houſes, that you might awake, and ſcape a more dreadful fire. *Awake!* ſinners, when will you awake! how often, how long, how loud ſhall God call upon you, before you will ariſe? *Eph.* 5. 14. *Awake thou that ſleepeſt, and ariſe from the dead, and Jeſus Chriſt ſhall give thee life.*

A little ſleep, a little ſlumber, a little folding of the hands to reſt. What! can you ſleep any longer now? Was not this your tone long ago, when you were under the calls of the Word? and is it the ſame under the Rod too? What will awaken you? or when do you think you ſhall be awakened, if ſtill you lye down in the Bed of ſecurity, and love to ſlumber upon the lap of pleaſure, and after a little ſtartle ſleep faſter than before?

Miniſters have preached, and you have ſlept under their Sermons; but when God hath preached, methinks you ſhould awake. When *Paul* preached to *Felix* a Sermon of Judgement, *Felix* trembled. God hath preached One, nay Two Sermons of Judgement; and that more feelingly than *Paul* could; methinks you ſhould awake, and not drop aſleep ſo ſoon, becauſe God gives you a little reſpite to learn his Sermon, before he preach the third Sermon, which may be your laſt and ruining Sermon. If you do not awake by the ſound of his Judgements before you, you ſhall awake by the ſenſe of his Judgements upon you: If the Plague and Fire of *London* do not awaken you, you ſhall be awakened by the plagues and fire of Hell, which you ſhall ſee and feel, but not be able to flee

from, as here you might do, if presently awakened.

God calls upon sleepy Sinners to awake, and God calls upon *drowsie Saints* to awake; and was there not great need? were not the *Jonahs* gone down into the sides of the Ship and lying on Pillows? Were not the wise Virgins turning foolish, sleeping with the rest, untrimm'd and undress'd? Had there not of late a strange torpour and benummedness seized upon the spirits of Gods own people? Was not the ancient vigour and activity, which once they had in the ways and Worship of God, much abated and decayed before these Judgements came upon *London?*

Awake then ye drowsie Saints, *awake!* put on your Garments, which you have laid aside to the discovery of your Nakedness; shake your selves from the dust, which hath covered and sullied your faces, and loosen the bands of sleep. God hath been thundring, your Father hath been angry, and displeased with you as well as with others: Your God hath spoken in his Jealousie, and he hath spoken in his fury; he hath spoken with a loud voice in righteousness and in Judgement.

Awake! ye Children, your Father is stirring, and knocking, and calling, yea he hath entred your Chamber, and smitten you on this side and that; and yet will you not arise? He hath been crying in your Ears; now he is looking and harkening whether you will cry in His, and what you will say and do for the prevention of the ruine of *England*, which he seems to be threat-

threatning. It is high time to awake out of ſleep, for now is the utter deſtruction of the City and Nation neerer it may be than you believe or imagine. *Awake* then, put off your Cloaths of night and darkneſs, in which you have been ſleeping, and put on your Garments of light. Cloath your ſelves with humility, and begirt you with all your graces, and get you to Gods knee, hang about his arm; put your ſelves in the breach; *It may be the* Lord *may think upon us, that we periſh not.*

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2. *The* Lord *doth now after his ſpeaking by terrible things, expect that* London *ſhould ſtand in awe of him.* Gods Judgements made this Impreſſion upon *David*, *Pſal.* 119. 120. *My fleſh trembleth for fear of Thee, and I am afraid of thy judgements.* And ſee how the Prophet *Habakkuk* behaved himſelf, when God ſpake with a terrible Voice, *chap.* 3. 2, &c. *O Lord, I have heard thy ſpeech and was afraid; when God came down from* Teman, *the Holy One from Mount* Paran, *Selah; when the Peſtilence went before him, and burning Coals went forth at his feet; when the Nations were drove aſunder, the everlaſting Mountains were ſcattered, and the perpetual hills did bow; when the Tents of* Cuſhan *were in affliction, and the Curtains of the land of* Midian *did tremble: when God did ride upon Horſes, and his Bow was made quite naked: when the Sun and Moon did ſtand ſtill in their habitations, at the light of his arrows that went forth, at the ſhining of his glittering Spear: when God did march through the*

land in his indignation, and walk through the Sea with his horſes, and did wound the head out of the houſe of the wicked, and did ſtrike through habitations with his ſtaves: at this, the Prophet is *afraid, his Belly trembled, his lips quivered at the voice, rottenneſs entred into his bones, &c.* And when God hath come down from Heaven, the Holy One from Mount *Sion, Selah.* When the Peſtilence hath gone before him, and burning Coals at his feet, when the Lord drove *London* aſunder, ſcattered the Inhabitants, and made the ſtately buildings to bow and fall, whoſe rearing up none can remember; when the Tents of *London* have been in affliction, and the Curtains of the City have trembled: when Death hath been riding upon Horſes, and his Bow hath been made quite naked; when the Heavens have been aſtoniſhed at Gods Judgements, and the Sun and Moon have hid their heads in their Habitations, at the ſhining of his glittering Spear: When the Lord hath marched through the City in his indignation, hath wounded the heads of ſo many wicked with his arrows, and ſtruck through ſo many Habitations with his ſtaves: Oh how ſhould *London* tremble and quiver, and ſtand in awe of this glorious Majeſty, at the voice of theſe terrible Judgements!

Read and apply what the Lord ſpeaketh by the Prophet *Iſaias*, Chap. 33. 13, 14. *Hear ye that are far off, what I have done, and ye that are neer, acknowledge my might. The ſinners of* Sion *are afraid, fearfulneſs hath ſurprized the hypocrites; who among us ſhall dwell with devouring fire? who among us ſhall inhabit everlaſting burnings?* v. 18. *Thine heart*

heart ſhall meditate terrour; where is the Scribe? where is the receiver? where is he that counted the Towers?

Methinks the ſinners now in *London* ſhould be afraid, and fearfulneſs ſhould ſurprize the Hypocrites; when God hath ſent ſo many of their number into the Everlaſting burnings of Hell by the Plague; and by ſuch a devouring Fire hath conſumed ſo many Habitations.

Tremble ye Sinners at this, and be ye horribly afraid all ye workers of iniquity! God hath come down with a ſhout, the Lord with the ſound of a Trumpet: He hath taken his weapons in his hand, and hath appeared in *London* as a furious Enemy: ſhould not this make the ſinners in the City to quake, and ſtrike a dread upon the ſpirits of the rebellious? When the Lord hath ſpoken thus, and done thus; becauſe of our ſins, ſhould not *London*, yea all *England*, *hear and fear, and do no more ſo wickedly.*

Becauſe God was patient formerly, you preſumed: becauſe ſentence againſt your evil works was not ſpeedily executed; therefore your hearts were hardened and reſolved in your evil ways. Becauſe the Lord kept ſilence, you thought he was altogether ſuch an one as your ſelves. You thought it may be that he took no more notice of you, than you did of him; or that you had no more reaſon to fear him, than he had to fear you. You thought it may be, that God had forſaken the Earth; or had hidden his face, and ſhould never ſee your wickedneſs: And oh how bold have you been, how audacious and fearleſs

Eccl. 9.

Pſal. 50.

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in ſin? You were afraid to offend man though a Worm, and yet you have not been afraid to offend God the King of the whole World. Mens Laws have kept you from ſome ſins, but the Laws of God have not put upon you the leaſt reſtraint. You have lived and ſin'd as if there were no God, or as if he had been ſo gentle, and milde, and mercifull, that you might do any thing to him, and he not be diſpleaſed with you: or as if though he were diſpleaſed, yet his diſpleaſure were not to be regarded, and that he had no power to execute vengeance upon you.

But now Gods patience hath in a great meaſure been turned into fury. Now ſinners you may perceive a little that God can be angry; and when his anger is kindled but a little, if it doth expreſs it ſelf ſo dreadfully; what dreadfull expreſſions will there be of it, when it breaks forth into an open flame? If his anger be ſuch in the day of ſome lighter, temporal Judgements; what will it be in the day of the Revelation of the treaſures of it, upon all the wicked, at the appearance of Jeſus Chriſt?

But Gods vengeance now in theſe Judgements ſhould work your hearts to a fear and awe of this righteous Judge, who hath done ſuch executions in the City; it ſhould bridle and ſtay you in that fearleſs courſe of ſin, in which you were ruſhing on as the Horſe ruſheth into the battle.

When *Balaams* Aſs ſaw the Angel ſtand in the way with a drawn Sword, he was afraid, and would not go forward, though ſpurr'd on,

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and beaten by his Maſter. And when God ſtands in the way with his Sword of Judgement which hath made ſuch ſlaughter already, and is lifted up again to ſtrike you, methinks you ſhould be afraid, and turn back: It is the way to Hell that God ſtands in by his Judgements; and will you break through all into thoſe flames? Oh ſtand in awe, and ſin not, commune with your own hearts. Conſider what hath been doing in *London*, and who hath done theſe things. You have neerly eſcaped it may be with your lives; Oh learn to fear the glorious and fearfull Name of *the Lord God* in theſe dreadfull Judgements.

And as God doth expect that the World and his Enemies ſhould ſtand in awe of him; ſo alſo much more that the righteous and his people ſhould. Some it may be when God gave them free acceſs to him, and admitted unto familiarity with him, and encouraged them to boldneſs and confidence, and ſtrowed their path with nothing but Mercy; it may be might abuſe his goodneſs, and forget to mingle faith and love with due reverence and reſpect; and began to be too ſawcy with God, and peremptory, and did not conſider their originall and diſtance, and forgat the ſeverity which they deſerved for ſin. Therefore God appears in the way of theſe Judgements with ſuch terrible rebukes, that his own people might be brought unto a due awe and fear of his Name; that if they love him, they may fear him too; if they pray with boldneſs, they may pray alſo with reverence; if they rejoyce in his goodneſs, they may tremble alſo at his Judgements.

3. *God*

3. *God doth expect that* London *should now ſearch and try their wayes.* When God had puniſhed *Jeruſalem* with dreadfull Judgements, in the Lamentation of which, the Prophet *Jeremiah* doth ſpend a Book, ſee what uſe and improvement he calls upon the People to make hereof, Lam. 3. 40. *Let us ſearch and try our wayes, and turn again unto the Lord.* This was the practice of *David* in the day of his trouble, *Pſal. 77. 6. I commune with mine own heart, and my ſpirit made diligent ſearch.* It hath been *a day of Gods wrath in* London, *a day of trouble and diſtreſs, a day of waſting and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs,* as it was in *Jeruſalem*, Zeph. 1. 15. There have been dark and thick Clouds over *London*, which in part have broken into dreadfull ſtorms and amazing Tempeſts of Gods anger expreſſed in the late Judgements; and all have been the product of *Londons* ſins, which may yet produce far worſe effects: *London* is then called upon with a loud voice, to ſearch and finde out thoſe ſins which have been the troublers of the City. I ſuppoſe that true Citizens would be forward to ſearch after thoſe perſons that had a hand in the firſt kindling and carrying on the Fire, which burned their Habitations to the ground: give me leave, and I ſhall make a diſcovery of *Londons* Incendiaries, how you may finde the perſons, how you may trace their footſteps, what marks they bare, what their Names are, and where their abode; and need I lead

lead you far in the ſearch? The *ſinners*, the *ſinners* of *London* did kindle the Fire of *London*; it was ſin which fired the firſt houſe, and ſin was like Oyl poured upon the flames which put ſuch fury unto them, that none could withſtand untill the greateſt part of the City was fallen and turned into aſhes: the Swearers, the Sabbath-breakers, the Adulterers, the Drunkards, the Unrighteous, the Prophane and the like ſinners have been *Londons* Incendiaries, and had a hand in pulling down this and other judgements upon the place where they lived; and is it hard to find out theſe perſons? are they gone far from the place of their former abode? the skirts of *London* are remaining, and if you turn up the skirts, or turn your eye under them, and look into the houſes ſtanding about the City, may you not find many of theſe perſons, theſe vile ſinners inhabiting, who are ſtill blowing hard at the Fire of Gods anger, and pulling hard with cords of vanity and ſin, for further judgements? Search, *London* ſearch, and find out thine enemies, thy deſtroyers; haſt not thou deſtroyed thy ſelf? Search, and find out thy ſins, which have brought ſuch miſchiefs and ruines upon thee.

Sinners, enter into your cloſets, retire into your ſelves, take the candle of the Lord, and look into your inner rooms, make a ſtrict ſearch into your hearts, find out thoſe filthy Luſts which lodge in dark corners, and bring them forth to be ſlain; read over the old records of your lives, conſult the Regiſter of your Conſciences, revolve in your minds your former ſins; take the glaſs of the Word, and look upon your faces

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in it, and ſee how many ſpots it will diſcover which you never before did perceive; not beauty ſpots, but ſpots of deformity, Plague-ſpots, Death-marks, Hell-tokens, ſuch as will bring upon you inevitable miſery, unleſs they be wiped off; Take the Rule of the Word, and meaſure your actions by it, and you may quickly perceive how much they have fallen ſhort, how crooked they have been, *Rectum eſt index ſui & obliqui:* compare your actions with the ſtraight rule of Gods Law, and you may find out many irregularities; If you do not find out your ſins, your ſins will find you out, and Gods judgements will find you out; and if you be found out in your ſins, woe be to you; O the horrour which will be upon your conſciences when ruining judgements are inflicted upon you particularly, and you cannot eſcape, when Death looks you in the face, and comes with the ſting of ſin in its mouth to devour you! But O the horrour you will be under hereafter if you be taken away in your ſins! when your ſouls ſhall be ſummoned, immediately after their ſeparation, unto the barr of God, where you will be ſearched and tryed, and condemned to everlaſting torment, by an inevitable and irreverſible ſentence of the Judge himſelf: O therefore hearken to the voice of God in theſe temporal judgements on the City (after which you ſtill remain alive, through infinite patience) which calls upon you to ſearch and try your wayes, that you may eſcape more fearful judgements which may be preparing for you; labour to find out your ſins which are the cauſe of all judgements, temporal and

and eternal; and to help you in your ſearch after ſin, read the Catalogue I have given you of *Londons* ſins, and examine your ſelves thereby; be very ſerious, and thorow, and impartial in this ſearch; ſequeſter your ſelves often from all company; eaſe your mind of the load of worldly buſineſs; leave the carriages at the bottom of the hill; ſtrive againſt temptations and indiſpoſitions to the work; ſet your ſelves in the Preſence of the Heart-ſearching God; beg the help of his ſpirit to diſcover to you what hath diſpleaſed and provoked him; ſearch after ſin as offenſive to God, and as deſtructive to your ſelves, as your worſt enemy, as the cauſe of Plague and Fire in *London*, and as that which will bring the Plagues and Fire of Hell upon you, if it be not found out and ſubdued.

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4. *God doth expect that* London *ſhould acknowledge their ſins unto him.* When the Prophet had directed the people to ſearch and try their wayes after the execution of ſuch Judgements upon them, *Lam.* 3. 40. ſee the following direction, v. 41, 42. *Let us lift our hearts with our hands unto God in the Heavens: we have tranſgreſſed, and have rebelled*, &c. thus the Prophet doth confeſs the ſins of *Jeruſalem*, Chap. 1. 8, 9. *Jeruſalem hath greatly ſinned, therefore ſhe is removed. Her filthineſs is in her skirts, ſhe remembred not her laſt end, therefore ſhe came down wonderfully*; and thus the Daughter of *Zion*, as ſhe bewaileth her affliction, ſo ſhe acknowledgeth her tranſgreſſion, v. 17, 18, 20. *Zion ſpreadeth forth her hands, and*

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there is none to comfort her. The Lord is righteous, for I have rebelled against his commandment. Behold O Lord for I am in distress, my bowels are troubled, mine heart is turned within me, for I have grievously rebelled. Thus *Daniel* after dreadful judgements maketh confession of the sins of the people of *Israel*, chap. 9. 4, 5, 6. *I prayed unto the Lord, and made my confession, and said, O Lord the great and Dreadful God, we have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and thy judgements: neither have we hearkened unto thy servants the Prophets, which spake in thy name to our Kings, our Princes, and our Fathers, and to all the people of the land*, and v. 11, 12. *Yea all* Israel *have transgressed thy law, by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of* Moses *the servant of God, because we have sinned against him: And he hath confirmed his word which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole Heaven hath it not been done, as it hath been done upon* Jerusalem.

God doth expect that *London* should find out their sins, and having found them, that they should make confession of them: O that the Prophane and ungodly generation in *London*, whose sins have been enumerated in the Catalogue, would be perswaded to get alone by themselves, and consider their evil wayes, and what the consequents of their sins have been in bringing down temporal Judgements, what the

the conſequence of their ſins is like to be, even the bringing upon them eternal Judgements, and that they would fall down and proſtrate themſelves at Gods foot, and covering their cheeks with ſhame and bluſhing, becauſe of their filthineſs and foul ſins under the view of ſo holy an eye, that they would acknowledge their tranſgreſſions unto him not only in general, but alſo particularly with their heinous aggravations! O that with an inward deep ſenſe, with a bleeding, broken heart, they would fill their mouths with confeſſions! that they would take to themſelves words and ſay, *We have rebelled againſt thee O Lord, and done wickedly, and grievouſly offended thee; ſo fooliſh have we been, and ignorant of thee, we have been worſe than beaſts before thee; the Oxe acknowledgeth his owner, and the Aſs his maſter; but, though we are, thy creatures and live upon thy bounty, and are daily at thy finding, yet we have not acknowledged thee, and have had leſs conſideration, than thoſe creatures, who have had no reaſon; we have been a ſinful people, laden with iniquity, a ſeed of evil doers, children that have been corrupters, who have forſaken thee, and by our wickedneſs provoked thee to anger. We have been ſtubborn and diſobedient; ſerving thine enemies, the devil and our own luſts, but have neglected, yea refuſed to ſerve and worſhip thee in our families and cloſets, living as if there had been no God in the world. We have ſeldom if ever taken thy Name into our mouths, unleſs it hath been in vain, unleſs in our Oaths and Curſes. We have prophaned thy Sabboths, and defiled thine ordinances, and have often been more wicked on the Lords day, than any day of the week*

beſides. When we were children we diſobeyed our Parents, but diſobeyed thee much more, who dideſt command us to honour them; when we were children in years, we were grown Men and Women in ſin; when we were weak in body, we were ſtrong in ſpirit to commit iniquity; we learnt the trade of ſin before any other, and were apt Schollars in the School of the Devil, when dull and blockiſh to learn any thing, which was good; we were wiſe to do evil, when to do good we had no underſtanding; our iniquities have increaſed over our heads, faſter than our years have done: Since we have been governours of others, we have had no government upon our own ſpirits, and have endeavoured to lead thoſe under our charge with us in the way to Hell, inſtead of labouring to draw them into the way of Heaven, by our example, command, and perſwaſions; and we have filled up all our relations with ſin, inſtead of filing them up with a duty. If we have not murdered any with our hand, we have murdered many with our tongue, ſwords have been in our lips, and bitter reviling ſpeeches in our mouths, heart murder we have been guilty of, O the inordinate anger that hath boiled in our hearts! O the envy and malice which have gnawed our ſpirits, and been working daily within us! and eſpecially thoſe perſons have been moſt hated by us, who have had thine image upon them, and have been beſt beloved by thee; we have ſcorned them, and looked upon them as mean-ſpirited people; we have ſeparated them from our company, as thoſe who damp and ſpoil our mirth by their words and looks of reproof; yea, we have perſecuted them as ſeditious and factious perſons, when

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in truth it was their holineſs and converſation that did contradict and condemn our wicked practices, which did ſtir up our anger againſt them; we have ſcoft at them, who have prayed for us, and we have lookt upon them, and dealt with them as our enemies, becauſe ſo to our luſts, who were the beſt friends to our ſouls, and above all things deſired our Salvation. Thou haſt given us Corn, and Wine, and Oyle, and plentiful proviſions for our body, but we have abuſed thy mercies by our intemperance and luxury: we have been guilty of drunkenneſs and gluttony; we have indulged our fleſh and ſenſual appetite; we have lived in pleaſure and been wanton; we wallowed, like ſo many ſwine, in the mire and dung of ſome filthy ſins, which it is a ſhame to ſpeak of; we have had eyes and hearts full of luſts and adultery, and have broken forth into ſuch vile actual ſins of unclanneſſes, as would raiſe bluſhes in modeſt cheeks to hear but the mention of; we have been unjuſt and unrighteous in our dealing, have wronged and defraudcd our neighbour, though thou haſt threatned to be avenged on all ſuch perſons; O the lyes we have ſpoken, the ſlanderous backbiting ſpeeches we have uttered! O the diſcontentment, murmuring, envying, evil concupiſcence, inordinate affection, and wicked diſtempers which have been in our ſpirits! and though we have broken all thy Laws, and are guilty of ſuch notorious ſins, yet O the impenitency and hardneſs of our hearts! though no Salvation is attainable but by Chriſt, who is freely tendered unto us, yet O the unbelief of our hearts, and neglect of our own Salvation! We have ſinned, we have ſinned againſt thee, and what

ſhall we do unto thee, O thou preſerver of men!

God expects that *London* ſhould make Confeſſion of their ſin, and it could be wiſh'd that *London* would joyn together like one man in this work; but if this cannot be, and they want common mouths to open their hearts and ſins before the Lord in particular Confeſſion, let every one of them be a Mouth to himſelf, and get into his Cloſet, and there acknowledge *Londons* ſins; and if thoſe who are moſt guilty, do neglect this work, let Gods people do it in their room, and confeſs not only their own ſins, but alſo the ſins of the profane and wicked where they live, and that not only becauſe God is diſhonour'd, but alſo becauſe they are in danger of being ruin'd by the unbewail'd ſins of others.

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5. *God doth expect that* London *ſhould be humble under theſe Judgements.* God inflicted Judgements on the children of *Iſrael* in the Wilderneſs, *to humble them*, Deut. 8. 16. and he promiſeth after the ſoreſt diſtreſſes which he brings his people into for their ſins, to remember his Covenant, *if their uncircumciſed heart be humbled*, Levit. 26. 40, 41, 42. Yea he promiſeth to exalt ſuch in due time, *who humble themſelves under his mighty hand*, 1 Pet. 5. 6. Gods mighty hand hath been ſtretched forth upon *London*, God expects that *London* ſhould be humble; he hath humbled them by his Judgements, he expects that they ſhould humble themſelves under his Judgements; God hath ſtained the Pride of *London*, he expects that they ſhould let down their

their plumes; he hath brought them down, and he expects that they ſhould lye low; he hath brought Poverty upon many of them in regard of their Eſtates, and he expects that all of them ſhould be poor in regard of their Spirits; he hath made many of them mean in regard of their Condition, and he expects that their diſpoſition and affection ſhould be accordingly: God hath laid many Perſons in the duſt by the Plague, and he hath laid many Houſes in the duſt by the Fire, and he expects that thoſe which ſurvive and remain after ſuch Judgements ſhould lay themſelves in the duſt for their ſins. Humble thy ſelf then, O *London*, humble thy ſelf before the Lord, lick the duſt of his feet, put off thy Ornaments, and gird thee with Sackcloth, cloath thy ſelf with Humility. God hath ſpit in thy face, wilt thou be proud of thy beauty again? he hath burnt the City with Fire, wilt thou be proud of thy Buildings and ſtately Edifices any more? he hath conſumed much of the fuel of thy pride, and he expects that thy pride ſhould be abated, and that thou ſhouldeſt abaſe thy ſelf, and humble thy ſelf before him.

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6. *God doth expect that* London *ſhould accept of the puniſhment of their iniquity.* Levit. 26. 40, 41, 42. *If my people ſhall confeſs their iniquity, and the iniquity of their Fathers, and be humbled, and accept the puniſhment of their iniquity, then will* I *remember my Covenant, and remember the land.* God expects that *London* ſhould juſtifie him in

the ſevereſt Judgements which he hath inflicted upon them; as they ſhould acknowledge their ſins, ſo they ſhould acknowledge their demerit, and that the Lord hath puniſhed them no more, yea that he hath puniſhed them leſs than their iniquities have deſerved: As they ſhould bring a bill of Inditement againſt themſelves, ſo they ſhould bring a bill of Acquittance of God; God expects that they ſhould ſay, as *Neh.* 9. 33. *Thou art juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly.* Or as Dan. 9. 7, 8. *O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces, becauſe we have ſinned againſt thee.* Let not *London* murmure or repine, let not *London* finde fault and complain of God, becauſe of his Judgements, *Lam.* 3. 39. *Why doth the living man complain, a man for the puniſhment of his ſin?* God hath opened his mouth, and ſpoken *terribly*, but let *London* ſhut her mouth, becauſe God hath ſpoken *Righteouſly*; God hath ſpoken with a loud Voice, let *London* be in deep ſilence; I *was dumb*, I *opened not my mouth*, ſaith *David*, *becauſe thou didſt it*, Pſal. 39. 9. When *Nadab* and *Abihu* the two Sons of *Aaron* were conſumed with Fire from Heaven, for offering ſtrange Fire before the Lord, It is ſaid, that *Aaron held his peace*, Lev. 10. 1, 2, 3. So when God hath conſumed the City of *London* with Fire, for the ſins of the Inhabitants, let them hold their peace, becauſe they have deſerved it. Let *London* be ſtill, and know that God is righteous; let *London* lay her hand upon her mouth, and her mouth in the duſt; let *London* cloſe up her lips, and ſeal them up with ſilence;

ſilence; or if ſhe open them, let her mouth be filled with Confeſſions, not with Complaints; or if ſhe complain, let her complain to God, but let her not complain of him; if ſhe complain, let her complain againſt her ſelf, but let her not complain againſt God; let her complain of her own ſin and wickedneſs, but not of Gods Judgements ſo righteous. Let *London* wonder it is no worſe with her, when both her ſin and her danger was ſo great; let her wonder, when God was ſo angry, that he ſhould put any reſtraint upon it; that when wrath was come forth, that it proceeded no further; let her wonder that the Plague did not quite depopulate her, and that the Fire did not wholly conſume her; let her wonder it is ſo well with her, that ſhe is not made a Deſolation, and ſay, *It is the Lords mercies we are not conſumed*, Lam. 3. 22.

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7. *God doth expect, that* London *ſhould mourn for her ſins.* We read, *Jer.* 3. 21. *A voice was heard upon the high places, weeping and ſupplications of the houſe of* Iſrael. When the terrible voice of Gods Judgements hath been heard in *London*, God doth hearken for the voice of Weeping and Supplications; this Gods voice doth call for; when breaches were made in the City of *David*, Iſa. 22. 9. *then did the Lord of hoſts call to weeping, and to mourning, to baldneſs, and to girding with ſackcloth*, v. 11. and when inſtead hereof there was *joy and gladneſſe, eating fleſh, and drinking wine*, the Lord is ſo angry, that he threatneth, *ſurely this iniquity ſhall not be purged*

from you till you die, v. 13, 14. See alſo what the Lord calls for to the Daughter of *Sion* under her Judgements, Lam. 2. 18, 19. *Let tears run down like a river day and night, give thy ſelf no reſt, let not the apple of thine eye ceaſe: Ariſe, cry in the night, in the beginning of the Watches pour out thine heart like water before the face of the Lord.* God doth not only expect that *his Miniſters and Prieſts ſhould weep between the Porch and the Altar*, when ſore Judgements are upon his Land, as *Joel* 2. 17. but alſo that the People ſhould weep too, *that the Bridegroom ſhould go forth of his Chamber, and the Bride out of her cloſet*, as *v.* 16. that people ſhould be *afflicted, mourn and weep, that their laughter ſhould be turned into mourning, and their joy into heavineſs*, Jam. 4. 9. He expects that thoſe which eſcape his Judgements *ſhould be like Doves upon the mountains, every one mourning for his iniquities*, as Ezek. 6. 16. *London* may mourn for her Judgements which have been ſo dreadfull, but God expects they ſhould mourn more for his diſpleaſure, which hath been the cauſe of theſe Judgements, and moſt of all for their ſins, which have been the cauſe of his diſpleaſure.

Weep, London, *weep* for thy ſins, which have been ſo many and provoking; let thine eye affect thine heart: When thou looke ſt into thy Burying places, and thinkeſt how many of thy people have lately there taken up their habitation; it ſhould draw tears from thine eyes to think of thy ſins, which opened the doors of thoſe Lodgings unto them: Methinks, when thou paſſeſt thorow thy ruinous Habitations, and ſeeſt the heaps

heaps of Stones at the top of thy ſtreets, when thou vieweſt thy half-Churches and bare Steeples, and ragged Walls, and open Vaults, and the diſmal Solitude in thoſe places, which not long ago were full of people, it ſhould fill thine heart with ſorrow for thy ſins, which have kindled ſuch anger in the breaſt of God, as to ſend the late dreadfull Fire, which hath made ſuch deſolations.

Mourn, London, *mourn*, put on Sackcloth, thou ſeeſt in part what an evil thing and a bitter it is, to offend a Holy and Jealous God; the effects of ſin here are fearfull ſometimes, what evil is there in ſin then which is the cauſe of thy Ruines. God looks now that the ſinners of *London* ſhould become Mourners: We read of a Mark which was ſet upon the foreheads of them in *Jeruſalem*, which did mourn and cry out for the Abominations that were done in the midſt thereof, and they were ſeparated from temporal deſtruction which was brought upon the reſt, *Ezek.* 9. 4. 6. God doth ſet a mark upon them that mourn in *London* for the ſins of *London*, and however he may deal with them in regard of temporal Calamities, be ſure he will ſeparate them, and preſerve them from eternal deſtruction.

Methinks, the fall of *London* calls for a Mourning like the *Mourning of* Hadadrimmon *in the Valley of* Megiddo, where *Joſiah* fell in battle, *Zach.* 12. 11. And there ſhould not only be publick mourning, but alſo private mourning, and ſecret mourning; Families apart, and Perſons apart: It becomes Chriſtians now, after ſuch

ſtrokes

ſtrokes of Gods wrath, to keep ſecret Faſts, to bewail *Londons* ruines, eſpecially to bewail *Londons* ſins; their eyes ſhould weep in ſecret places, for the Abominations committed in the City, and bedew Gods feet with their tears, that if poſſible they might turn away his diſpleaſure.

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8. *God doth expect that* London *ſhould labour to pacifie his anger.* When God threatned to ſend the Sword, and to cut off from *Iſrael the head and the tail, the branch and the ruſh in one day*, and to ſend the Famine ſo ſore that they ſhould *eat every man the fleſh of his own arm*, yet it is ſaid, *For all this his anger is not turned away, but his hand is ſtretched out ſtill*, Iſa. 9. 14, 17, 20, 21. And now God hath executed his Judgements of Plague and Fire in *London*, have not we reaſon to fear that his anger is not yet turned away, but his hand is ſtretched out ſtill? When the *houſes* of *London* were conſumed, which were the fuel to the late Fire, then the Fire quickly went out; and if the *ſins* of *London* had been conſumed with the houſes, if the Inhabitants of the City had not brought forth their ſins, when they were forced to leave their goods behinde unto the flames, then we ſhould have reaſon to think that the Fire of Gods anger was gone out, and his wrath turned away from the eſcaped remnant of *London*, inſomuch as the ſins of *London* have been the fuel, as it were to this Dreadful Fire; but when ſo much ſin after ſuch Judgements is ſaved alive, untouch'd, and unmortified;

mortified; when the Plague of ſin doth rage ſo much after the Plague of Peſtilence is removed; and the Fire of luſt doth burn ſo much, when the other Fire is extinguiſhed; when Londoners who have taken new houſes, have brought into them their old hearts, and live in the practice of their old ſins; when the Swearers, and Prophane, the Drunkards and Unclean, the Covetous, Unrighteous, and looſe Livers ſtill perſevere in their wicked courſes, and no Judgement will put a ſtop to them, but they grow more hardened and incorrigible, when as it is ſaid, *Jer.* 5. 3. the Lord hath *ſtricken them* for ſin, *but they are not grieved, conſumed them, but they refuſe to receive correction, making their faces harder than a rock, and refuſe to return:* what can we conclude, but that Gods anger doth ſtill remain, yea is more enraged by this aggravation of their wickedneſs, and that he is ſtretching forth his hand to give them another blow.

God doth expect that *London* ſhould uſe ſome means to pacifie his anger; and he gives them time for it by the pauſes which he makes between his Judgements, being ſtill ſlow to anger, and unwilling, if he be not even forced unto it, utterly to deſtroy this place, where his Name hath been called upon. O that *London* would be perſwaded unto this Duty, which doth ſo much concern their ſafety and happineſs: when the Fire was in *London*, and it burned ſo furiouſly and dreadfully on the Munday, and Tueſday, Londoners hearts were ſunk within them, having little hopes of getting victory over this conquerer, which marched thorow their ſtreets,

and

and therefore little reſiſtance was made, but all were buſily employed in flying from him, with their goods; but when the fury of the Fire was ſomething abated on the Wedneſday, and they began to conceive any hopes that it might be extinguiſhed; then they pluck up their ſpirits, and join their forces, and many thouſand hands are at work in drawing waters, and pouring them upon the Flames, and their pains through Gods bleſſing was not unſucceſsful: The Fire of Gods wrath which ſhall devour the wicked and burn them everlaſtingly, will be ſo furious and dreadful that the hearts of the damned will ſink under it without the leaſt hopes of ever extinguiſhing this Flame, or flying from it when it hath once got hold of them: And therefore they will not attempt, but let alone all endeavours for ever to turn away Gods diſpleaſure, and to put out the unquenchable Fire of Hell: but the Fire of Gods wrath and anger *here* may be put out, and the *flames of his anger* may be turned into *flames of Love*; Gods anger which hath been ſo hot againſt *London* may be cooled, his wrath alleviated and his diſpleaſure removed: there is Hope in *Iſrael* concerning this thing, God is not yet grown ſo furious that he will not be ſpoken unto, he is eaſie to be entreated, and therefore *London* may be encouraged in their endeavours to pacifie his anger. Let them not ſay as *Iſrael* of old, Jer. 2. 25. *There is no hope, no, for I have loved ſtrangers, and after them will I go.* Though Gods anger be not yet turned away, yet it *may* be turned away; and though one hand be ſtretch-

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ed out to deſtroy you, yet the other hand is ſtretched forth to ſave you; *for he ſtretcheth forth his hand all the day long, to a diſobedient and gain-ſaying people*, Rom. 10. 21. O Labour then to pacifie Gods anger, to quench this Fire; ariſe and gird your ſelves with humility; pluck up your ſpirits, and ſtir up your ſelves to lay hold on God, and ſtop him in the march of his Judgements; bring forth your buckets, draw water, and pour it forth before the Lord; let your eyes be like Fountains of tears, the voice of weeping, and mourning for ſin, doth turn Gods bowels within him, *Jer.* 31. 18, 19, 20. I have ſurely heard *Ephraim* bemoaning himſelf, *Thou haſt chaſtiſed me, and I was chaſtiſed*, &c. and when he *repented* after ſuch chaſtiſements, and was *aſhamed* of his ſin, God doth relent, and his bowels are moved for him, *Is* Ephraim *my dear Son! is he a pleaſant Child? for ſince I ſpake againſt him, I earneſtly remember him ſtill, therefore my bowels are troubled for him; and I will ſurely have mercy upon him ſaith the Lord.* If *London* would be chaſtiſed, and receive the impreſſions of grief and ſhame for their ſins by theſe Judgements, Gods bowels would be moved, and his fierce anger would be changed into tender compaſſions; and though he hath ſpoken terribly againſt *London*, yet he would now ſpeak comfortably unto her, he would earneſtly remember her, and make her glad according to the dayes wherein he hath afflicted her, and the years wherein ſhe hath ſeen evil; there is an excellent vertue in the tears of true repentance accompanied with the blood of Chriſt, applyed by faith to quench the fire of Gods anger.

Sinners

Sinners, God is angry with you, *Pſal.* 7. 11. *God is angry with the wicked every day*, and it is worſe to have God angry with you, than all the men in the world; his favour is better than Life, his diſpleaſure is worſe than Death: to have God angry with you, who is ſo Juſt and Jealous, who is ſo potent and furious, is very dreadful; if the wrath of an earthly King be like the roaring of a Lyon, what is the wrath of the King of Heaven? and when his anger is ſtirred up by your ſins, and blown into a flame, and breaks forth upon you, what will you do? you cannot hide your ſelves in any place where his all ſeeing eye will not find you; you cannot flie into any place, where his ſtretched-forth arm will not reach you; you cannot gather ſuch ſtrength as to make head againſt him, and defend your ſelves from the ſtrokes of his vengeance, *who can ſtand in his ſight when once he is angry?* Pſal. 76. 7. O then labour to pacifie his anger, you cannot fly from him, O then fly unto him; you cannot ſtand in his ſight when he is angry, O then fall down at his feet; make peace with this adverſary, whileſt you are upon the way, before he deliver you to the officer Death, and caſt you into the priſon of Hell.

Sinners, Gods patience doth as yet hold his arm; and his mercy calls upon you to repent, and he invites you to make your peace with him, Iſa. 27. 4, 5. *Who would ſet the briers and thorns againſt me in battle, I would go thorow them, I would burn them together; or let him take hold on my ſtrength, and make peace with me, and he ſhall make peace with me.* You will be like briers

ers and thorns, which will eaſily take fire, and quickly be conſumed in the time of Gods anger; and if briers and thorns do offer to contend with devouring Fire, what will be the iſſue, but the burning of them up without remedy; you will find it ſharp and painful for your feet, if you kick againſt the pricks; you will daſh out your brains, if you run your head againſt a Rock, or a brazen wall; none ever hardened themſelves againſt God, and proſpered; none ever fought againſt the God of Heaven by their ſins, but they were wounded, and in the end deſtroyed; ſin, when it is finiſhed, bringeth forth Death, and wrath, and miſery for ever: O then lay hold on Gods ſtrength, and make peace with him; run to him, take hold of the Scepter of grace and reconciliation, which is held forth unto you; take hold of his arm, and plead with him for mercy; take hold of his Son who is offered to you, who is ſet forth to be a propitiation for the remiſſion of ſins which are paſt through the forbearance of God, *Rom.* 3. 25. as yet God hath forborn you; as yet you are on this ſide of the Grave, and Hell, and there is a poſſibility of turning away Gods anger which is kindled againſt you, of flying from that wrath which is purſuing of you, of eſcaping thoſe miſeries which are preparing for you; and therefore lay hold on Chriſt who is freely tendered unto you, who is able and willing to ſave you, and make your peace with the Father, and to procure a pardon for you; and further to move you, you are not only offered peace and reconciliation, but you are entreated to be reconciled, Miniſters

entreat

entreat you, yea God himſelf, and Jeſus Chriſt by us, doth entreat, and pray, and beſeech you, that you would accept of reconciliation, 2 *Cor.* 5. 20. Be aſtoniſhed O ye Heavens! and wonder O ye Angels! Be aſtoniſhed much more ye Sinners! and be rapt up with admiration O ye Rebels! the King of glory againſt whom you have rebelled, and who could cruſh you ſo eaſily without any injury to himſelf, is not only willing to lay aſide his anger, but alſo entreats you to accept of reconciliation; heartily embrace Jeſus Chriſt upon his own terms, and the work will be done, otherwiſe the fury of the Lord will be ſo much the more provoked, and the Fire of his anger will break forth into ſuch a flame, as none ſhall be able to quench; otherwiſe the Lord will be ſo much the more enraged againſt you, and meet you like a *roaring and devouring Lyon*, or *like a Bear bereaved of her Whelps*; *and rent the Caul of your heart, yea tear you in pieces, when there ſhall be none to deliver*, Hoſ. 13. 7, 8. Pſal. 50. 22.

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9. *God doth expect that* London *ſhould turn from her evil wayes*, 2 Chron. 7. 14. The Lord maketh a ſweet promiſe under the dreadfull Judgements of Famine or Peſtilence, which ſometimes he ſendeth upon his people for their ſins, *If my people which are called by my name ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked wayes: then will I hear from Heaven, and forgive their ſin, and will heal their Land.* God doth not only expect that Londoners

doners ſhould now acknowledge their ſins, and humble themſelves, and mourn for their ſins; but alſo that they ſhould turn from them, otherwiſe pardon, and healing, and his favour is not to be obtained, neither are further Judgements likely to be prevented; they muſt *confeſs and forſake their ſins, if they would find mercy*, Prov. 28. 13. the wicked muſt *forſake their way* of ſin, and *turn unto the Lord*, and then *he will have mercy, and abundantly pardon*, Iſa. 55. 7. God threatneth to go on to puniſh ſuch as go on to tranſgreſs, Pſal. 68. 21. *He will wound the head of his enemies, and the hairy ſcalp of ſuch as go on ſtill in their treſpaſſes.*

Break off then your ſins by repentance, and caſt away all your tranſgreſſions from you; put away the evil of your doings from before the holy and jealous eyes of God; ceaſe to do evil; cleanſe your hands you ſinners, and purifie your hearts ye wickedly-minded; waſh your ſelves in the fountain of Chriſts blood ſet open to you, that you may be cleanſed from all filthineſs of fleſh and ſpirit, and be partakers of holineſs, and the divine nature; Deny all ungodlineſs and worldly luſts; abſtain from fleſh-pleaſing ſins, which war againſt the ſoul, and be not conformed to the wicked cuſtomes of wicked men, neither follow this ungodly generation to do evil, much leſs run with them to the ſame exceſs of riot; but be ye transformed by the renewing of your minds, and live ſoberly, righteouſly and godly in this preſent evil world; and let the time paſt of your lives be ſufficient wherein you have wrought the will of the fleſh, and

ſerved divers luſts, and caſt a blot upon the profeſſion of Chriſtianity: now be blameleſs, and harmleſs, and unrebukeable in the midſt of a crooked and perverſe Nation; caſt off the works of darkneſs; lay aſide your night-vail of ignorance; put on the robes of light; walk honeſtly, as in the day, ſhining as lights where you live; forbear all works of darkneſs and ſin; and as he which hath called you is holy, ſo be ye holy in all manner of converſation.

Sinners, turn from your evil wayes, otherwiſe iniquity will be your ruine.

1. *Drunkards turn from your evil wayes*; overcharge not your ſelves with exceſs, where God allows you enough for uſe; *Look not upon the Wine when it is red, when it giveth its colour in the Cup, when it ſparkleth and moveth it ſelf aright: At laſt it biteth like a Serpent, and ſtingeth like an Adder*, Prov. 23. 31, 32. *wounds* and *woe* are the iſſue of exceſſive drinking, *v.* 29. this ſin may be ſweet and pleaſing to the eye and appetite in the temptation; but it will wound and ſting the conſcience, worſe than an Adder or Serpent can do the body, in the reflection; God hath put bitterneſs into the Cup by his Judgements, and will you drink as deep as before? are you reſolved to taſte the dregs that lye at bottome? the Cup hath poiſon in it, ſoul-poiſon, and will you drink of it ſtill, though you murder and deſtroy your ſouls for ever by this ſin? the Cup hath wrath in it, the wrath of an angry God; and is it good for you to drink off the Wine of Gods wrath? Drunkenneſs hath been your ſin, and if you go on, God threatneth that Drunkenneſs ſhall

ſhall be your puniſhment, Jer. 15. 12. *Speak unto them this word, thus ſaith the Lord, every bottle ſhall be filled with Wine*; Drunkards like this very well, they are very well pleaſed that their bottles ſhall be filled with Wine, that they may empty them, but underſtand the meaning, v. 13, 14. *Thus ſaith the Lord, I will fill all the inhabitants of the Land with Drunkenneſs; and I will daſh them one againſt another, even the Fathers, and the Sons together: I will not pity, nor ſpare, nor have mercy, but deſtroy them.* Drunkards, you reel and fall ſometimes with your ſin; God will make you reel and fall by his Judgements, and daſh you one upon another, yea daſh you in pieces, and deſtroy you without pity or mercy. Will you not forbear your Cups, and exceſſes, God will put a Cup of trembling and aſtoniſhment into your hand; he will put Gall and Wormwood into your Cup, and make you taſte the bitter effects of this ſin; if he do not ſeverely ſcourge you for this ſin here, he will be ſure to torment you for this ſin for ever.

Turn ye Drunkards from your evil wayes; vomit up your ſin by repentance; weep and mourn for all your ſinfull mirth and jollity; and take heed of returning with the Dog, and licking up the Vomit which you have diſgorged: avoid the occaſions of this ſin; ſhun the company of ſuch as have been your tempters; take heed of coming into the places where you have been drawn in to commit it; make a Covenant with your feet that they may never lead you out of the way of God, into ſuch places, where you have been ſo often overtaken; curb and re-

ſtrain your appetite, take ſome kind of holy revenge upon your ſelves; deny your ſelves ſome things which are lawfull in themſelves, becauſe occaſions of ſin unto you; and inſtead of filling your ſelves with Wine, or ſtrong Drink unto drunkenneſs, and exceſs; labour to be filled with the ſpirit, and by the ſpirit to mortifie this and all other deeds of the body, and rather let the wicked wonder at you, and ſpeak evil of you for your ſobriety, than God hate you, and bring deſtruction upon you for your intemperance.

2. *Adulterers Turn from your evil wayes*; come out of the unclean bed; wallow not any longer in this beſmearing mire: are you fallen into the ditch, get up and come forth with ſpeed, and waſh your garments from the ſpots, which they have received; are you taken in the net, and enſnared in adulterous embracements, deliver your ſelves like a Roe from the net of the Hunter, and like a Bird from the ſnare of the Fowler; Luſt not after the beauty and enjoyment of Adulterous Women; let not the ſoft and ſweet language of their lips entice you; nor the ſparkling motions of their eyes enflame you; put not fire into your boſomes, and take heed of walking upon burning Coals; why will you conſume your body, and time, and ſubſtance, which cannot be redeemed? why will you bring upon your ſelves a wound and diſhonor which cannot be wiped off? Why will you be like Oxen which go to the ſlaughter, and be ſuch fools, as to bring upon your ſelves deſtruction?

Turn from your evil wayes; dare not to go forward in that way which leads unto death and hell.

hell. *Marriage is honourable in all, and the bed undefiled, but Whoremongers, and Adulterers God will judge*, Heb. 13. 4. God hath ſhot his arrows into the City, and wounded many Adulterers for this ſin, that had before defiled and wounded themſelves by it; and will you go on till a dart pierce thorow your Liver? the beginning of the ſin is ſweet like honey, but will not the end of it be more bitter than wormwood? and if a little ſhort pleaſure of the fleſh be ſo deſirable, will not the extream endleſs pain, it will produce, be intollerable? can you be content to lye ſo many millions of years under the horrible tortures of Hell, for a little preſent ſenſual delight, which when reaped, cannot yield you ſatisfaction? is it ſweet to fall into the arms of an adulterous woman; and will it not be bitter, yea a *fearfull thing to fall into the hands of the Living God*, Heb. 10. 31. eſpecially when he is irreconcileably angry, and his anger burns like fire which is devouring, and unquenchable? you have ſeen the Fire which hath burnt down the City how dreadfull it was; the fire of Luſt within you, is worſe; and the Fire of Hell beneath you, which is preparing for you, and unto which by this ſin you are haſtening, is a thouſand fold more dreadfull; (of which more by and by) and yet will you go on? O Turn from your adulterous wayes; come not near the door of ſuch houſes, where you have had incentives to Luſt, and opportunities for ſuch lewd practices; make a Covenant with your eyes, the ſpark is catcht at the eye, not only from it, but alſo by it; the ſpark that falling upon the tinder

of an adulterous heart, puts it into a flame; do not look upon the Maid or Woman, that you may not think; do not think, that you may not luſt; do not touch, that you may not deſire to taſte; do not toy, leſt you be caught; do not come too near the brink, leaſt you fall into the ſtream before you are aware; take heed of ſpeculative uncleanneſs, as you would be kept from actual uncleanneſs; take heed of ſelf-pollutions, as you would be kept from adultery with others; avoid occaſions of this ſin, come not into ſuch Company and places where you may have opportunity to commit it; flee youthfull luſts which warr againſt the ſoul; keep your mindes pure and chaſte; reſiſt the firſt ſuggeſtions to this ſin; quench the fire, when it begins to kindle; look to the iſſue and conſequents of this ſin; remember that the holy eye of God is upon you, in your moſt ſecret retirements, and he will ere long call you to an account.

3. *Swearers, turn from your evil wayes.* Remember the Third Commandment, unto which a Threatning is annexed, of Gods charging guilt eſpecially upon the breakers hereof, *Exod.* 20.7. *Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that taketh his Name in vain.* The very uſe of the Name of God irreverently, is a breach of this Command; but to ſwear by the Name of God in ordinary diſcourſe, is a groſs breach of it; which as it affronts God highly, ſo it will bring Condemnation certainly upon the guilty, that do not repent and forbear. When God hath made your Mouths, and given you tongues

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to ſpeak his praiſe, which then are your glory; will you profane the Name of this God, and turn not only the glory of God, but alſo your own glory into ſhame and diſhonour, and that when you have not the motive and incentive as to fleſh-pleaſing ſins? *Herbert.*

Take not his Name, who made thy mouth, in vain;
It gets thee nothing, and hath no excuſe:
Luſt and Wine plead a pleaſure, Avarice gain:
But the cheap Swearer through his open ſluce
Lets his ſoul run for nought, as little fearing:
Were I an Epicure, *I could hate ſwearing.*

Look into *Deut.* 28. 58, 59. what threatnings the Lord doth denounce there againſt ſuch as do not fear his Name; and ſurely it is for want of fear and awe of Gods Name, that any are ſo bold as to ſwear by it, or take it in vain: *If thou wilt not fear this glorious and fearfull Name*, THE LORD THY GOD, *then the Lord will make thy Plagues wonderfull, and the Plagues of thy ſeed, even great Plagues, and of long continuance, and ſore ſicknеſſes, and of long continuance*, &c. Hath not God plagued and burned the City of *London*, amongſt other ſins, for this of Swearing? and yet will you ſwear ſtill, and provoke the Lord to further wrath? when you have ſeen in part how fearfull the Name of God is, in the Judgements which he hath executed, will you go on ſtill to profane his Name? Do you not fear future Judgements? will not the Name of God be diſplayed more dreadfully before you, when he opens the Treaſures of his wrath, and

ſends his Son in flaming Fire, to take vengeance upon ſinners, and yet will not you fear this Name of God?

Swearers, with what confidence can you pray to God? what hopes can you have when you uſe Gods Name in Prayer, that you ſhall have the leaſt audience or acceptance, when you abuſe his Name ſo much, and caſt ſuch diſhonour upon it by your Oaths? If you do not pray now, as Swearers ſeldom do, will you never be driven to your knees? will you never be brought to ſuch extremities that no creature ſhall be able to give you any relief? and with what face can you then look up to God? will not your callings upon the Name of God be in vain, as you have taken his Name in vain? will not God laugh at your Calamity, and though you cry and ſhout, will not he ſhut out your Prayer, and barr the door of Mercy upon you for ever?

Swearers, turn from your ſin; make a Covenant with your mouth; ſet a Watch before the dore of your lips; uſe Gods Name in Prayer, and reverently in diſcourſe; do not ſwear by it, or take it in vain any more; get an awe of this Name upon your hearts, which will be an excellent means to keep you from this ſin.

4. Lyars, *turn from your evil wayes.* We read *Acts* 5. at the beginning, of *Annanias* and *Sapphira*, who were ſmitten with ſudden Death for the ſin of Lying; it is ſaid, *they fell down at the Apoſtles feet, and gave up the ghoſt.* And hath not the ſin of Lying been one ingredient in the meritorious Cauſe of the fall of ſo many perſons and houſes

houſes by the Plague and Fire in the City of *London?* This ſin of Lying, the Apoſtle doth in eſpecial caution the *Coloſſians* and *Epheſians* againſt, after the wonderfull grace of God in the renovation of them according to his Image, *Col.* 3. 9. *Lye not one to another, ſeeing ye have put off the Old man with his deeds: And have put on the New man, &c.* Eph. 4. 24, 25. *Having put on the New man, which after God is created in righteouſneſs and true holineſs. Put away lying, and ſpeak every man truth to his Neighbour.* And this ſin I may caution *Londoners* againſt, after the dreadful anger of God, expreſſed in the Deſolations which he hath made amongſt them by his late Judgements; Lye not one to another any more, but ſpeak every one Truth to his Neighbour. The Lord is a God of truth, and he cannot lye; do you labour to be men of truth, ſuch as will not lye: The Devil is the Father of Lyes, and Lyars, *Joh.* 8. 44. and which is moſt eligible, to be Children of God, or Children of the Devil? A lying tongue, is one of the ſeven Abominations which the Lord hateth, *Prov.* 6. 16, 17. And is there any good you can get by your lying, comparable to the evil of rendring your ſelves hatefull and abominable in the ſight of God? Is it needfull for you ſometimes to ſpeak lyes? Is it not a thouſand fold more needfull for you alwayes to ſpeak truth? are you likely to gain ſo much by the former, as by the later? what is a little outward Emolument in compariſon with inward Peace? are you likely to loſe ſo much by the later, as by the former? what is the loſs of external, temporal things, in compariſon with the

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loſs of your Souls and Happineſs for ever? Is it needfull to lye that you may excuſe your faults? this makes them double. *Herbert.*

Nothing can need a lye;
A fault which needs it moſt, grows two thereby.

Parents, warn your Children againſt this ſin of Lying; do not ſpare the Rod of Correction where you finde them guilty; paſs by twenty other faults rather than this; Lying is the firſt link in the Chain of a thouſand groſs ſins; rap off their fingers from the firſt link, leaſt the Chain after grow too ſtrong for you to break.

Maſters, indulge not your Servants in this ſin, the reſolution of *David* was, *Pſal.* 101. 7. *He that worketh deceit ſhall not dwell in my houſe; he that telleth lies ſhall not tarry in my ſight.* Eſpecially take heed of leading Servants to this ſin by your Example; above all of putting them upon this ſin, by your perſwaſions or commands; for, beſides the guilt of their ſin which hereby you incurr; your dammage is like to be more than your advantage by their lyes; If you put them upon lying for you, they will put themſelves upon lying to you; and if you deceive others in ſome things by the former, they are likely to deceive you, deſervedly, in greater things by the latter.

Young ones, take heed of Lyes; do nothing as may need the cloak and excuſe of a lye; and if you be overtaken with a fault, never deny it when examined, but with ſorrow acknow-

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ledge it as you would gain favour with God and man: Take heed of this ſin betimes; lay aſide lying before it grows into a Cuſtom, which will be hard to leave. Old ones, break off this ſin, before you be dragg'd by the chain of this ſin into the Fire of Hell, which is the threatned puniſhment thereof, *Rev.* 21. 8. Be not too haſty in ſpeech, leaſt this ſin iſſue forth at the door of your lips, before you are aware; ſpeak always as in the hearing of God, who knows whether your words and heart do agree, and who will one day call you to an account for this ſin, and except you repent, puniſh you for it ſeverely in the Lake of Fire and Brimſtone.

5. *Slanderers, turn from your evil wayes.* The ſin of ſlandering is one of the worſt ſorts of Lying; and the *teeth* of ſlanderers are compared to *ſpears and arrows, and their tongue to a ſharp ſword*, Pſal. 57. 4. and when they utter their ſlanders, they *bend their bowe, and ſhoot their arrows, they whet their ſword*, and wound therewith the reputation of others, which they are bound to be as carefull of as their own, *Pſal.* 64. 34. Slanderers are falſe-witneſſes, who *lay to the charge of* others ſuch *things as they know not*, Pſal. 35. 11. they are Lyons, who tear in pieces the good Name of others; they are Serpents, whoſe words are ſtings, and full of deadly poyſon; they are compared to *mauls, and ſwords, and ſharp arrows*, Prov. 25. 18. yea, they are like *mad men, who caſt about fire-brands, and arrows, and death*, Prov. 26. 18. By this ſin, you wound others, and are guilty of tongue-murder; but you wound your ſelves more, I mean your Conſciences, and

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are guilty of ſelf-murder, of ſoul-murder; and the poyſon of ſuch ſpeeches is not ſo venemous and deadly, in regard of your Neighbours good name, as it is in regard of your own ſpirits, which are invenom'd, and will be deſtroyed hereby, without the application of the blood of Chriſt for pardon and healing.

Slanderers, forbear your backbiting, ſlanderous ſpeeches; forbear devouring words, which ſwallow up the good name of your neighbours; let not your throats be like open Sepulchres, to entombe their Reputation: Take heed your tongues do not utter ſlanders and reproaches, deviſed by your ſelves; be carefull alſo that you do not ſpread ſuch Calumnies as others have deviſed. Receive not any accuſation againſt your Neighbours without good proof; drive away backbiting tongues with an angry countenance; and if you muſt hear of others faults, let love conceal them as much as may be from the knowledge of others; rather ſpeak to themſelves what you hear, and reprove them, (if the things be ſcandalous) with prudence, love, and a ſpirit of meekneſs. Remember the command, *Tit.* 3. 2. *Speak evil of no man.* And take heed of the ſinfull practice of the Women deſcribed, 1 *Tim.* 5. 13. *They learn to be idle, wandring about from houſe to houſe; and not only idle, but Tatlers alſo, and buſiebodies, ſpeaking things which they ought not.* Where your tongues have been inſtrumental to wound others, and your ſelves withall, by ſlanderous ſpeeches, make uſe of the ſame inſtrument for healing; labour to heal your ſelves by Confeſſion of your ſin to God, and to heal others by acknow-

knowledging to them the wrong you have done them; labour to lick whole their fame, and by good words to promote their eſteem, which you have unjuſtly taken away. Labour for ſo much humility and brotherly love, as to be as tender of their good Name and fame as your own, and in honour to preferr them above your ſelves, which will make you ready to hide their faults, and keep you from evil ſurmiſes, and evil ſlanderous ſpeeches.

6. *Revilers, turn from your evil wayes.* Reviling and ſlandering often go together, as proceeding both from the ſame root of malice and hatred; yet ſometimes the malice is kept more cloſe; when Warr is in the heart, and miſchief is inwardly deviſed, and the Name ſecretly wounded with ſlanders behinde the back, the tongue doth flatter, and like a Honey-comb doth drop nothing but ſweet words before the face. The ſin of Reviling is open, and ſpits forth rancour and malice into the face, and breaks forth into bitter ſpeeches, for the ſhame and diſgrace of ſuch perſons againſt whom they are ſpoken, though Revilers diſgrace themſelves more by the weakneſs, and ill government of ſpirit, which hereby they diſcover.

Revilers, refrain your angry bitter ſpeeches; *Let all bitterneſs and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice*, Eph. 4. 31. Do not quarrel and contend, do not break forth into brawls and clamours, and bitter reviling ſpeeches, againſt ſuch as give you no occaſion, but deſire to live at peace with you; and if others are angry and quarrel with you,

you, labour to pacifie their anger, do not ſtir up the coals by your bitter retorts; when you are reviled, revile not again, like our Saviour, 1 *Pet.* 2. 23. *Render not evil for evil, nor railing for railing, but contrariwiſe bleſſing*, 1 Pet. 3. 9. The ſecond blow breeds the quarrel, and the ſecond reviling word breeds the ſtrife; give to a hard ſpeech the return of a ſoft anſwer, Prov. 15. 1. *A ſoft anſwer turneth away wrath, but grievous words ſtir up anger.* And Prov. 25. 15. *Long forbearance* is of great perſwaſion, and *a ſoft tongue breaketh a bone:* there is a marvelous force in a meek reception of bitter ſpeeches to appeaſe anger, and molifie the ſpirits of thoſe which are moſt fierce; whereas grievous and bitter returns ſtir up unto greater contention; Revenge not your ſelves with the hand, neither revenge your ſelves with the tongue; revile not your enemies, but *love them*, and *pray for them*, and *do good to them*, *feed* and *cloath them*, and *heap coals upon their head*, Matth. 5. 44. Rom. 12. 19, 20. *Be gentle ſhewing all meekneſs to all men*, Tit. 3, 2. eſpecially revile not your friends, take heed of ſtirring up ſtrife in the houſe where you live; be of a peaceable diſpoſition; above all, take heed of reviling Chriſts friends, Gods children; revile not the Saints, remember that no revilers, eſpecially ſuch revilers that perſevere in that ſin, ſhall inherit the Kingdom of God, 1 *Cor.* 6. 10. and when the Lord Jeſus cometh at the laſt day, *he will execute judgement upon the ungodly, for their hard ſpeeches which they have ſpoken againſt him*, in ſpeaking againſt his people, *Jude* 15.

Revilers govern your tongues, *If any man among*

among you ſeem to be religious, and bridleth not his tongue, that mans religion is vain, Jam. 1. 26. would you govern your ſelves well according to Scripture rules, bridle and govern your tongues, Jam. 3. 3, 4. *Behold we put bits into the Horſes mouths that they may obey us, and we turn about their whole body. Behold alſo the Ships, which though they be ſo great, and are driven of fierce winds, yet they are turned about with a very ſmall helm, witherſoever the governour lifteth.* Put a bit upon this little member, and you may the better have all the reſt at command, and keep your ſelves in, when otherwiſe vented paſſions like wilde horſes without rains may carry you into many a precipice; when otherwiſe the fierce ſtorms of your minds may break forth, and drive you upon rocks and ſhelves, and ſhipwrack both ſoul and body together. *There is a world of iniquity in the tongue, which defileth the whole body; the tongue is a fire, which ſetteth on fire the whole courſe of nature, and it ſelf is ſet on fire of Hell*, *v.* 6. get the former fire quenched, get the heat of your tongues cooled, as you would eſcape the latter fire, I mean the fire of Hell, from whence the former fire doth proceed, and unto which it will certainly bring you. The tongue is full of deadly poiſon, it is an unruly evil which no man can tame, when by art the wildeſt beaſts may and have been tamed, *v.* 7, 8. others cannot tame your tongues, but you may get them tamed your ſelves: put them under the government of Chriſt, and he will tame them, get your paſſions tamed within, and you may tame this member which is

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the inſtrument that they make uſe of to vent themſelves in your revilings; keep guard and ſentinel before the door of your lips, and watch your words that you offend not with your tongues.

7. *Perſecutors turn from your evil waies:* Forbear perſecuting the people of God, who deſire your good, and are the beſt ſafeguard and defence by their prayers and faith of the places where they live, from miſeries and deſtruction; is it good for you to hew at the bough on which you ſtand, over ſuch a deep, into which if you ſhould fall, it will be impoſſible for you to recover your ſelves again? is it good for you to pull at the Pillars of the houſe, which if you pluck down, will bring the houſe upon you, and bury you in its ruines? is it good to put your ſelves under the burdenſome ſtone which will grinde you to powder? ſuppoſe whileſt you are breathing forth threatnings againſt any of Chriſts Diſciples, and are in the heat of your rage and furious perſecution of them, you ſhould hear ſuch a voice as *Paul* did from Heaven, *Sinners, ſinners, why perſecute you me*, would it not cool, and ſtop you? you may hear this voice, if you will open your ear unto the word; It is Chriſt you perſecute in his Diſciples; it is Chriſt you wound thorow their ſides, you would do the ſame to him as the Jews did, were he alive amongſt you, and you had the ſame power as ſometimes was put into their hands againſt the Lord of life. I will not charge *London* with, and therefore need not warn them generally againſt the ſin of perſecution of Gods people, becauſe

becauſe they have been a ſhelter to them when the times have frowned moſt upon them; but are there none have need of this warning? are there no *Judas*'s amongſt them, none of *Pauls* ſpirit before his Converſion?

Perſecutors forbear this ſin, which makes you as like the Devil as any that I know, and locks you faſteſt in his arms; which is the very next door to the ſin againſt the Holy Ghoſt; which will bring upon you ſwift deſtruction; which will ſink you into the loweſt parts of the bottomleſs pit; which will laſh and ſting your Conſciences with horrible ſcourges hereafter, if they be not awakened with horrour here; turn from this ſin before it be too late; Imitate *Paul*, and become friends to them againſt whom you have expreſſed ſo much enmity and ſpight.

8. *Covetous perſons turn from your evil wayes*; God hath ſmitten you for the iniquity of your covetouſneſs, do not go frowardly on in this ſin; he hath ſubſtracted much of the fuel of this ſin, and burnt it in the fire, let there be a greater decay in your luſt of Covetouſneſs, than there hath been in any of your eſtates. Covetouſneſs is one of the ſins which the Apoſtle would not have ſo much as named amongſt the Saints, *Epheſ.* 5. 3. It is a ſin if it reign, which is inconſiſtent with the truth of grace, and power of Godlineſs, becauſe it is Idolatry, *Col.* 3. 5. and the Apoſtle tells us expreſly that Covetous perſons ſhall not inherit the Kingdom of God, 1 *Cor.* 9. 10. yea that the wrath of God ſhall come upon them, *Epheſ.* 5. 6.

Covetous perſons turn from your ſin, get

this earthly member mortified: get your hearts looſened from thoſe things, which you have hitherto made your God, and in which you have ſought for your chiefeſt felicity.

Have you little in the world? be contented with the portion which God gives you; you have as much as God ſeeth fit for you. Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as you have*, Covetouſneſs may not heal your poverty any more, than riches can heal your Covetouſneſs.

Have you much in the world? do your riches encreaſe? ſet not your heart upon them; make uſe of what God hath given you without ſuch pinching and ſelf-deniall which the Lord Jeſus never commanded in his precepts of that kind; God never gave riches to ſave, but to uſe; take heed of exceeding the bounds in ſpending, and do not ſpare the moderate uſe of what you have for fear of future wanting; uſe part of your eſtates for your ſelves in what is needful for the body, and ſutable to your degree and quality; lay aſide part for your poſterity, and lay out part in the help of thoſe in neceſſity, for relief of the poor, whereby you will lay up for your ſelves a good foundation for the time to come, and at laſt, lay hold on eternal life. 1 *Tim.* 6. 18, 19.

9. *Unrighteous perſons turn from your evil wayes.* God hath been righteous in his Judgements, becauſe you have been unrighteous in your dealings; and as his Judgements are a reproof of your ſin, ſo are they a warning to you

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to leave it. Unrighteous gains will yield you little advantage in the iſſue: See what the Apoſtle *James* ſpeaks of the wealth which men get in ſuch a way, Chap. 5. 2, 3, 4. *Your riches are corrupted, and your garments Moth-eaten: Your Gold and Silver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh, as it were fire: ye have heaped treaſure together for the laſt dayes; Behold the hire of your labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cryes have entered into the ears of the Lord of Sabboth.* The curſe of God goeth along with unlawfull, unrighteous gains; and is like Moth and Ruſt to corrupt and canker them; they bring a fire into the fleſh and bones, which will eat and torment; they pierce men thorow with many ſorrows, and at their latter end utterly conſume them with terrours, if their conſcience be awakened; Unrighteous perſons do not heap up ſuch treaſures of wealth, as by ſin they heap up treaſures of wrath againſt the laſt day: the wrongs, which they do to others, cry with a loud voice to God, and the Lord will be the avenger of all ſuch as are defrauded. Let them that have been unrighteous then be unrighteous no more: you cannot wrong others ſo much by this ſin, as you wrong your ſelves; ſhake your hands of diſhoneſt gains: make reſtitution of what you have defrauded others, as you expect ſalvation, *non remittitur peccatum, niſi reſtituatur ablatum.* This is a hard ſaying to ſome, who have no other wealth, but what they have gained in a diſhoneſt and

unrighteous way; but will it not be harder to ſuffer the vengeance of Eternal fire for this ſin? is it not better to impoveriſh your ſelves that you may be juſt and honeſt whileſt you live, than to be damned, and thruſt into a place of torment when you die? you muſt leave what you have; if God do not take away what you have by ſome temporal Calamity before, be ſure Death will ſtrip you of all; and is it not better for you to part with it your ſelves to the juſt owners, when this is the way to obtain pardon and peace, and an Inheritance which is of a thouſand fold more value? And do not fear but God will make proviſion for you whileſt you abide in the world, if you reſolve to be honeſt, and put your truſt in him, who hath the diſpoſe of the Earth, and the fulneſs thereof. Be righteous for the future, do not ſwerve a hair from the Rule of Right; what you would that others ſhould do unto you, do unto them, this is a Principle inſcribed upon the heart by Nature, and this is the Law and the Prophets, *Matth.* 7. 12.

10. *Hypocrites, turn from your evil wayes.* Methinks the terrible voice of God ſhould affrighten you, under your Hypocritical ſhowes, and outſide Devotions: Methinks you ſhould now bend your hearts to pleaſe the Lord, and approve your ſelves chiefly to him, who hath expreſſed ſo much diſpleaſure againſt ſinners, and is moſt highly offended with Hypocrites; what good will a Form do you, without the Power of godlineſs? what good will ſhowes do you, without ſincere and ſubſtantial ſervice? what benefit will you get by counterfeit Graces, if your Gra-

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ces be not reall? if your Repentance, and Faith and Love, and the like, be feigned, how uneffectual will they be to procure pardon, and peace, and ſalvation? are you content to loſe all your Bodily Exerciſe, and to have all your heartleſs lifeleſs Duties riſe up one day in Judgement againſt you? What advantage will you get by a bare Profeſſion of Religion, eſpecially in ſuch times when profeſſion if it be ſtrict is diſcountenanced, and Profeſſors if their Lamp ſhine with any brightneſs, and they carry any great ſail, expoſe themſelves to danger? And if you have not Sincerity, which alone can yield you the true and ſweet fruits of Religion, you are like to loſe all, and of all others to make your ſelves moſt miſerable; you may ſuffer from Men, becauſe you have a Profeſſion, and you will ſuffer from God, becauſe you have no more than a Profeſſion: What then? ſhould you caſt off your Profeſſion? No; ſo you would turn Apoſtates; and may fall into the ſin againſt the Holy Ghoſt, which will bring upon you inevitable Damnation; but lay aſide your hypocriſie, and become ſincere; be that in truth, which you are in ſhow; labour for ſincerity in regard of your State, and labour for ſincerity in regard of your Duties.

Sinners, God calls upon all of you to turn from your evil wayes by his thundering Voice.

Turn *preſently*: let the time paſt be ſufficient wherein you have fulfilled the deſires of the fleſh and the minde; go not a ſtep forward in the way of ſin, leaſt you meet with deſtruction ſuddenly, and periſh without remedy.

Turn *universally*, ſay not of any ſin, as *Lot* did of *Zoar*, *It is a little one*, caſt away all your tranſgreſſions; and let no iniquity have dominion over you for the future.

Turn *heartily*, from an inward Principle of hatred to ſin, and love to God, and not from outward Conſiderations, and meerly upon the account of ſins dreadfull conſequents.

Turn *conſtantly*, and with full purpoſe of heart never to return unto your evil wayes of ſin any more.

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10. *The Lord doth expect after ſuch Judgements that* London *ſhould ſeek him*: That they ſhould not only turn from their evil wayes, but alſo that they ſhould *turn unto him that hath ſmitten them, and ſeek the Lord of Hoſts*, Iſa. 9. 13. We read, *Am.* 5. 2. *The Virgin of* Iſrael *is falen, ſhe is forſaken, and none to raiſe her up*: whereupon God calls to this duty, *v.* 4, 5, 6, 8. *Thus ſaith the* Lord *to the houſe of* Iſrael, *Seek ye me, and ye ſhall live; but ſeek not* Bethel, *&c. ſeek the* Lord, *and ye ſhall live, leaſt he break forth like fire in the houſe of* Joſeph, *and devour, and there be none to quench; ſeek him who made the ſeven Stars, and* Orion, *and turneth the ſhadow of death into the morning*, &c. *the* LORD *is his Name*: and it follows, *v.* 15. *It may be the* Lord *will be gracious unto the remnant of* Joſeph. And when this Duty is neglected, ſee the Threatning, *v.* 16. *Wailing ſhall be in all ſtreets, and they ſhall ſay in all the high wayes, Alas, alas! and they ſhall call the Husbandmen to mourning, and ſuch as are skil-*

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ful of lamentation, to wailing. And now *London* is fallen, doth not the Lord call upon them, that they would call upon him; and as they would turn away his anger, and prevent their utter rume, that they would ſeek him who can turn the ſhadow of death into the Morning, and the blackeſt night of affliction into a day of Proſperity and Rejoycing.

London, ſeek the Lord, that ye may live, that there may be a reviving after the years of ſuch death and ruines; ſeek the Lord, before the decree bring forth ſome other Judgement, and ye paſs away like Chaffe before the Whirlwinde, in the day of the Lords fierce anger; it may be the Lord will be gracious to the remnant of this great City. God expects that *London* ſhould now pray at another rate than heretofore they have done. It is ſaid, *Dan.* 9. 13. *All this evil is come upon us, yet made we not our prayer unto the Lord our God*; and when God had conſumed *Iſrael* becauſe of their iniquities, the Prophet complains, Iſa. 64. 7. *There is none that calleth upon thy Name, that ſtirreth up himſelf to take hold of thee.* Had the Prayers of *London* been ſuch as they ſhould have been, ſuch as they have been, the Deſolations of *London* might have been prevented: God expects that *London* under ſuch Chaſtiſements, ſhould pour out Prayers before him, *Iſa.* 26. 16. God hath ſpoken *terribly* unto them, he expects that they ſhould cry *mightily* unto him. God expects that *London* ſhould meet him in the way of his Judgements, not only with weepings for their ſins, that they have provoked him unto ſo great diſpleaſure, but alſo

with Supplications for his Mercies. When *Jacob* was devoured, and his dwelling-place laid waſte, *Pſal.* 79. 7. you have their prayer, *v.* 8, 9, &c. *O Remember not againſt us former iniquities; let thy tender mercies ſpeedily prevent us, for we are brought very low: Help us O* Lord *God of our ſalvation, for the glory of thy Name: deliver us, and purge away our ſins for thy Names ſake.* And the Church under deſolating Judgements doth in prayer expreſs her ſelf very pathetically, Iſa. 63. 15, &c. *Look down from Heaven, and behold from the habitation of thy holineſs, and thy glory, where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and thy mercies, are they reſtrained? Doubtleſs, thou art our Father,* &c. *We are thine, return for thy ſervants ſake,* &c. and chap. 64. 9. *Be not wroth very ſore, O* Lord, *neither remember iniquity for ever, behold, ſee, we beſeech thee, we are all thy people.* God hath been pleading and contending with *London* by his Judgements, and God doth look that *London* ſhould plead with him in prayer for his Mercies.

London, ſeek the Lord of Hoſts, who hath come forth againſt you in battel, and wounded you with his ſharp arrows, and yet hath not laid down his weapons; get to your knees; hang about Gods feet and arms; fill your mouths with arguments to ſtay him in the courſe of his Judgements; let not the Apple of your eye ceaſe from weeping, that you have diſpleaſed him; and let not your tongue ceaſe from humble and earneſt Entreaties, that he would pardon you, and remove his diſpleaſure from you.

Seek

Seek the Lord *humbly*; put your mouths in the duſt, if ſo be there may be any hope; God hears the Cry of the Humble, and will not deſpiſe their Prayer, *Pſal.* 10. 17. *Pſal.*102.17.

Seek the Lord *diligently*: He hath promiſed to be found of all them that diligently ſeek him, *Heb.* 11. 6. God looks for earneſt, hearty, fervent Prayer: There is a ſweet Promiſe which God makes to his Peoples prayers after his ſore Judgements which he had brought upon them; *Jer.* 29. 11, 12, 13. *I know the thoughts, that I think towards you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then ſhall ye call upon me, and ye ſhall go, and pray unto me, and I will hearken unto you: And ye ſhall ſeek me and finde me, when ye ſhall ſearch for me with all your heart.*

Seek the Lord *believingly*; mingle your Prayers with Faith, and make uſe of the Mediation of Chriſt, that you may prevail.

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11. *God calls upon* London, *by the voice of his Judgements, to prepare for greater troubles.* The face of God ſeems to threaten greater troubles, there is little ſign that Gods brow is ſmoothened now, more than it was before the Fire; there is little evidence of the appeaſement of Gods anger: The face of the times ſeem to threaten greater troubles; the Cloud over *London* and *England* is ſtill very black, and ſeems to be thicker than it was before.

Gods own people are like to undergo greater troubles: ſome of them have endured much, but they

they are like to endure much more; ſome of them have ſuffered deeply, but they are like to ſuffer greater things more generally: they have been brought low by affliction, but not ſo low as others be; when others of Gods people are ſtript of all, they enjoy a comparative proſperity: they are not ſo low as they deſerve to be; their Goſpel-reproaching ſins deſerve far greater ſeverities: they are not ſo low as they may have need to be; they may need greater troubles, to unite them more one to another in their affections; to further their ſanctification, to wean and looſen them more from the World; to humble them for, and purifie them more from ſin; to exerciſe and brighten more their graces: they are not ſo low as poſſibly they muſt be before they be exalted; the Night is the darkeſt before the Day breaks; the ſtorm is the fierceſt many times in its laſt blaſt; and the afflictions of Gods people are the ſoreſt before God gives them deliverance; God layes his people moſt low, when he intends their higheſt exaltation: ſurely, the expected ſhock is not yet over, and Gods Peoples moſt dreadfull ſufferings ſeem moſt immediately to be threatned, they ſeem to be near, very near, even at the doors. The intent of the late Judgements by Plague and Fire, ſeems plainly to be for the fitting and preparing of them for more ſmart and heavy ſtrokes. If God had permitted thoſe expected ſufferings to have come upon them more ſuddenly, they might have found them more unready; God hath given them time to prepare, and awakening warnings to prepare; and when will they be ready

ready to ſuffer like Chriſtians, like Proteſtants, if now they be not ready?

The Profane and wicked Generation in the Land are like to endure greater troubles, as hath been ſhown *pag.* 80, 81, 82. and when the ſtorm of Gods anger doth break down upon them, are there no drops likely to fall upon *London?* Is not the whole Land likely to be in danger of ruine, when God doth deal with the ungodly and wicked Crew, whom he ſpares for ſome time, whileſt he puniſheth ſo ſeverely the more righteous? The troubles of *London* have been great, but methinks it is evident, that *London* is in danger of greater troubles; therefore they have need to make preparation, which they have had ſuch awakening calls unto. Some poſſibly may think the bitterneſs of *Londons* troubles is over, becauſe their troubles have been ſo bitter; that the ſharp Winter cold is gone, when it was ſo ſharp in the midſt of Winter, and the Sun had got to ſome height; but *March* can bring in as cold nipping Froſt, as *December* and *January* did; and when the Spring of Proſperity is expected by ſome, they may finde the ſharpeſt part of the Winter of troubles to be behinde. Prepare therefore *London* for greater troubles.

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12. *God*

12. *God doth expect that* London *should trust no more in arms of flesh, but in himself alone.* By these Judgements God hath shown to *London* the weakness and insufficiency of arms of flesh what broken reeds they are. Some put their trust in men, and their great expectation of relief and comfort hath been from their friends; by the Plague God hath shown, how frail and weak man is, how like grass or a flower that quickly withereth, or is cut down; how like glass or a bubble which is easily broken and vanisheth; many have lost by the Plague their chief friends upon whom they have had all their dependance, and the Lord hath shown how insufficient a foundation man is for any ones trust and confidence, therefore he calleth aloud to *London* to *cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?* Isa. 2. 22. not to trust in *any of the sons of men, in whom there is no help*; and the reason is, because *their breath goeth forth, they return to their dust, in that very day all their thoughts perish*, Psal. 146. 3, 4. Some put their trust in their wealth and riches. Prov. 18. 11. *the rich mans wealth is his City, and a high wall in his own conceit.* God hath by the Fire, which hath consumed so much of the wealth of the City, shown how insufficient a foundation wealth is for any mans confidence, he hath made it evident that riches are uncertain, and that they fly away with Eagles wings, sometimes whilest the owners are looking

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ing on; may not that which is threatned, *Pſal.* 52. 5. 7. be ſpoken of many in *London*, that God hath rooted ſome of them by the Plague out of the Land of the living, plucked and forced others out of their habitations by the Fire, and taken away their ſtay and prop from them, of whom it may be ſaid, Lo theſe are they that made not God their ſtrength, but truſted in the abundance of their riches, and ſtrengthned themſelves in their wickedneſs.

London truſt no more in arms of fleſh, but truſt in God alone: *It is better to truſt in the Lord, than to put confidence in men; it is better to truſt in the Lord, than to put confidence in Princes*, Pſal. 118. 8, 9. God is knocking off your fingers from all things here below, his will is that you ſhould put your truſt in him; which is one promiſed effect of great deſolations and afflictions, that you ſhould labour after; Zeph. 3. 12. *I will alſo leave in the midſt of thee an afflicted, and poor people, and they ſhall truſt in the Name of the Lord.* You were not ſo forward to truſt in the Lord when you had greater abundance, endeavour to truſt in him, now you are brought into greater poverty and affliction: his Infinite Power, Wiſdom, loving kindneſs, his promiſe, truth and faithfulneſs are a ſtrong bottome for your truſt and confidence in God. Truſt in him at all times, in the worſt of times; when your danger is greateſt, he will be your help and ſhield, *Pſal.* 115. 11. he will be your refuge under oppreſſion, and preſent help in time of trouble, *Pſal.* 46. 1. he will be your rock and fortreſs, your high tower to defend you, or your

deliverer

deliverer to redeem you out of all your troubles: truſt in God alone for all things: if you make uſe of creatures, do not lean and ſtay upon them, for they will ſlip from under you; but ſtay your ſelves on God. O the peace and quiet which this will yield in ſhaking troubleſome dayes! when others hearts tremble within them, and are moved like leaves upon the approach of danger, you ſhall not be afraid of evil tydings, but have your hearts fixed truſting in the Lord, *Pſal.* 112. 7.

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13. *God doth expect that* London *ſhould have Death in continual remembrance:* This God expects from the Judgement of the Plague, the Death of ſo many thouſands a week in *London*, gave ſuch a ſpectacle of Mortality, and Preached ſuch a Sermon in the City, as ſhould bring the remembrance of Death into their minds every day of their lives; the death, if it were but of one or two ſhould put you in mind of your later end; but when you have ſeen ſo many go down into the pit before you, it ſhould inſcribe the remembrance of death more deeply upon your mindes, the record of which you ſhould look daily into: the gates of the City in the year of the Plague ſeem'd to have this inſcription upon them, *All Fleſh is Graſs*; Let that word ſound every day in your ears, and remember your bodies are expoſed to the ſtroke of death every day; and though you have outlived the Plague, that yet Death hath you in the chaſe, and will ere long (you know not how

how ſoon) overtake you; remember your glaſs is running, and will quickly be run out; and therefore all the dayes of your appointed time, as you ſhould remember; ſo you ſhould prepare for your great change.

God expects that the remaining inhabitants of *London* ſhould be prepared well for death now, when they have had death ſo much in their view: ſome of you have been ſick of the Plague and brought to the very brink of the Grave, all of you have been in danger of the Plague, when the diſeaſe was ſo ſore and raging: I fear moſt of you were unprepared for death at that time, and had you dyed then, that it would have been with horrour: and I believe that there are few of you, but did in the time of your fears and danger, make vows and promiſes, if the Lord would ſhelter you from the arrows, which flew about you, and ſpare your lives then; that you would lead new lives, and be more carefull to prepare for your change; ſo that Death ſhould not take you ſo unprovided any more: God expects the fulfilling of your promiſes; and that you ſhould live up to the vowes, which you made in the time of your diſtreſs; and ſo provide your ſelves whileſt you are well, that the meſſenger of Death may have a welcome reception, when ever he ſummoneth you to leave this world.

14. *God*

14. *God expects that* London *ſhould retain great impreſſions of Eternity.* You have had the door of Eternity ſet wide open in your view, when ſo many were thronging in at the door, and I believe you had deeper apprehenſions of Eternity in thoſe dayes, than ever you had in your lives; take heed that thoſe impreſſions do not wear off, and that you loſe not thoſe apprehenſions, eſpecially when you are drawing every day nearer and nearer thereunto. Think often of the vaſt Ocean of Eternity without bottome or bank on the other ſide, into which the whole ſtream of time will empty it ſelf; and how quickly the ſmall rivulet of your appointed dayes may fall into it: Think often of the unalterable ſtate of Joy or Miſery, which you muſt enter into at the end of your courſe: think how thin and ſhort the pleaſures of ſin are in this life, in compariſon of the horrible and endleſs torments of hell; and how light and momentaneous the afflictions of Gods people are here, in compariſon with the exceeding and eternal weight of glory prepared for them in Heaven, 2 *Cor.* 4. 17.

15. *God doth call upon* London *by the Fire which burnt down the City to ſecure themſelves againſt the Fire of Hell.* *London*'s Fire was Dreadful, but the Fire of Hell will be a thouſand-fold more Dreadfull. The Fire of *London* was kindled by man; be ſure ſome ſecond cauſe was

was made uſe of herein; but the Fire of Hell will be kindled by God himſelf, Iſa. 30. 33. *Tophet is ordained of old, for the King it is prepared, he hath made it deep and large: the pile thereof is Fire and much Wood, and the breath of the Lord like a ſtream of brimſtone doth kindle it.* The Fire of *London* burnt the houſes of the City, and conſumed much of the goods; but the Fire of Hell will burn the perſons of the wicked, Matth. 15. 41. *Depart ye curſed into everlaſting Fire.* The Fire of *London* did burn moſt, but not all the houſes in the City, ſome are yet remaining, but the Fire of Hell will burn all the perſons of the wicked, not one of them ſhall eſcape and remain. The Fire of *London* was extinguiſhed, and did laſt but four dayes; but the Fire of Hell will be unextinguiſhable, it will burn for ever, it is called everlaſting Fire, in which the damned muſt lye and burn eternally, without any poſſibility of ever getting forth. If you had known before of *Londons* Fire, where it would begin, and how it would ſpread, and ſeize upon your houſes, ſurely you would have taken ſome courſe for the prevention of it: you know before of the Fire of Hell, the Word of God hath revealed it; O take ſome courſe for prevention of it, at leaſt for ſecuring of your ſelves againſt it: when the Fire was burning in *London*, you did fly from it, leaſt it ſhould have conſumed your perſons as well as houſes; O fly from the Fire of Hell, into which your perſons will be thrown if you go on in ſin; fly from the wrath which is to come; fly unto Jeſus Chriſt who alone can deliver you.

16. *God doth call upon* Londoners *by the* Fire *to be like Strangers and Pilgrims in the World.* God hath burned you out of your habitations, that he might looſen your affections from houſes, and riches, and all things here below; that he might unſettle you, unhinge, unfix you, that you might never think of Reſt and Settlement in the Creatures, as long as you live: God calls upon you by this Judgement, to take off your hearts from this world, which is ſo very uncertain, and to be like Strangers and Pilgrims upon the earth, who are to take up your lodging here but a few dayes and nights in your paſſage to the other world; God expects you ſhould live as thoſe who have here no certain dwelling place, and therefore that you ſhould not laviſh away too much of your thoughts, and affections, and time about theſe uncertain things, which are of ſo ſhort a continuance, and with which you cannot have a long abode; God hath by his Judgements crucified the World very much before you, and he expects that the world ſhould be crucified in you; God hath poured contempt upon the world, and ſet a mark of diſgrace thereon; he hath caſt dirt upon the face where you fancied before ſo much beauty to lye; and he expects that you ſhould fall in eſteem, and grow out of love with the world, and never go a whoring from him to the creatures any more.

17. *God*

17. *God calls upon* London *to make him their habitation.* Pſal. 90. 1. *Lord thou haſt been our dwelling places in all generations.* God is the hiding-place, and he is the dwelling-place of his people; you have loſt your dwellings by the Fire, make God your habitation, and dwell in him, to whom you may have conſtant reſort, and in whom you may have a ſure abode. Get poſſeſſion of this houſe by your union to God through his Son; and when you are in, keep poſſeſſion, abide in this honſe, do not wander from him, and turn your ſelves out of doors by breaking of his houſhold laws; make God your home, and labour to be much acquainted at home; ſpend your time with God, and give your hearts to him: Reſt and repoſe your ſelves in God daily; look for all your proviſions in him, and from him; walk in him and with him. Make God your habitation.

18. *God calleth upon* London *to ſeek after an abiding City.* Heb. 13. 14. *We have here no continuing City, but we ſeek one to come.* London hath reaſon to ſay the former, therefore let *London* do the later: you have ſeen the City fall by the Fire, ſeek after a City which hath more laſting foundations, and is of ſuch ſtrong building, that neither time can wear and weaken, nor flames of Fire reach and conſume. I mean the

New *Jeruſalem*, which is above, the Heavenly City, whoſe builder and maker is God; there are Manſions, abiding places for the Saints, *Joh.* 14. 2. there the wicked will ceaſe from troubling, and the weary will be at reſt, ſeek: after this City, labour for a title to it, lay up your Treaſure in it, get your affections ſet upon it; above all Trades drive a Trade for Heaven, which in the iſſue will yield you the beſt returns.

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19. *God doth expect that* London *ſhould labour to build his Houſe.* The neglect of Gods Houſe, I believe hath been a great cauſe of the fall of ſo many Houſes in the City by Fire. God expects that now you ſhould endeavour the building of his Houſe; otherwiſe, I do not think that God will build again your Houſes: you may have an Act of Parliament for building the City, and ſet Workmen about it; but unleſs God do enact it too, the building will never go forward; unleſs God build the City, the Workmen will labour in vain. Read and conſider the Propheſie of *Haggai.* Set about the work of Reformation more vigorouſly; eſpecially in the Houſe and Worſhip of God.

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20. *God doth expect that* Londoners *ſhould dedicate themſelves and Families unto him.* You have broken your Baptiſmal and other Vows, and

and God hath made great breaches upon you for your Infidelity; now renew your Vows, give up your ſelves to God, avouch him to be your God, and avouch your ſelves to be his People, and live accordingly: Take up *Joſhuah*'s reſolution, that whatever others in the Land do, that you and your Families will ſerve the Lord: Make it your only buſineſs in the World to ſerve God; let Religion have an influence upon all your actions; do nothing without the Warrant of Gods Precept; let your Converſation be ſuch as becometh the Goſpel; govern your Families in the fear of God; fill all your Relations with duty; learn more righteouſneſs by Gods Judgements, and be quickned by them unto a more holy and ſtrict walking.

And if you yield ſuch Fruits as theſe, which God expects after his plowing and harrowing of you; if you open your Ear to the Terrible Voice of the Lord which hath uttered it ſelf in the City, and with full purpoſe of heart ſet about the practice of the duties he expects and calls for; then you may hope that he will yet build you up and plant you, that he will cloſe your breaches, and raiſe up your ruinous Habitations; that he will make you glad according to the Years wherein he hath afflicted you, and give you to ſee good dayes, inſtead of thoſe evil which you have ſeen and felt; then the Lord will rejoyce over you to do you good; and make *London* like Mount *Zion*, where he will pitch his Tent, and take up his Habitation; then he will compaſs you about

with the Bulwark of Salvation, and prevent thoſe further utterly Deſolating Judgements which you are in danger of; yea the Lord will be as *a wall of fire* round about you, and the Glory in the midſt of *London*, from whence his Praiſe and your Fame ſhall ſound throughout the whole World.

FINIS.

Soli Deo Gloria.